

# THE CATHOLIC EDUCATIONAL REVIEW

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# The Catholic Educational Review

NOVEMBER, 1948

## NATURALIZATION OF ALIENS

Among the exclusive powers delegated by the Constitution of the United States to Congress was the authority "to establish a uniform rule of naturalization," which has been defined with the approval of the Supreme Court as "the act of adopting a foreigner and clothing him with the privileges of a native citizen." In 1790, a naturalization act was passed by Congress which provided that by judicial procedure of federal or state courts a foreigner could after a residence of five years be made a free-born citizen of the United States on taking a proper oath of allegiance to the United States and forswearing any hereditary loyalty to the sovereign or state of his birth. The illiberal Federalists increased the domiciliary period to fourteen years (1798), but there was an immediate return to the original probationary period when the Jeffersonian Republicans gained control of the presidency and Congress. At various times, the Hartford Convention and proscriptive nativist parties governed by a narrow racialism have sought in vain to increase the naturalization period and restrict the office-holding privileges of naturalized citizens.

The democratic and liberal policy of the Framers has, however, prevailed. The scheme of making Americans out of foreigners and guaranteeing them every legal right and privilege accorded native-born citizens under the federal Constitution except election to the presidency was one of the most progressive freedoms offered immigrants from foreign shores. For a long time no European power admitted this transformation of its subjects into American citizens. The refusal of England to do so until 1870 was one of her justifications for impressments in the years preceding the War of 1812. Gradually during the nineteenth century all European countries, with certain modifications in the case of Italy, accepted the American principle that their former subjects



could expatriate themselves and assume full allegiance to the new land of their choice. Gradually, during the nineteenth century, the United States arranged to prevent adopted citizens from abusing their citizenship privileges by engaging in filibustering attacks upon, or revolutionary movements in, the countries of their original allegiance and then claiming the protection of our flag under their naturalization papers. Again, too, naturalization frauds and the sudden naturalization of droves of well-meaning but unprepared aliens for economic or political reasons were finally eliminated. Thus the dignity and privileges of American citizenship were given greater prestige. As America became a world power, as her flag guaranteed citizens protection the world around second only to that of ancient Rome and Great Britain, as restrictions limited the importation of immigrants and lifted the general requirements for admission to our shores, as economic opportunities declined in the old world, and as foreigners and their children rose to places of political, economic, and social eminence in the nation and in individual states—the inestimable advantages of citizenship in this great free commonwealth came to be valued properly.

Naturalization proceedings lacked uniformity of method and record and depended largely on the ideas and routine of the officiating federal or state judge until 1906, when a basic naturalization act was passed by Congress. The Bureau of Immigration and Naturalization was set up in the Department of Commerce and Labor (Labor in 1913), and finally as the Immigration and Naturalization Service in the Department of Justice in 1940 with broad administrative powers over aliens, their entrance, regulation, deportation for proven cause, and naturalization. At present the naturalization laws apply to an alien, male or female, who is white, of African nativity or descent, or a descendant of a race indigenous to this Western Hemisphere and whose admission for permanent residence was lawful under immigration laws and directives. An alien may file his declaration of intention (first paper) in any naturalization court, and he should file his petition for naturalization in a federal or state court within whose jurisdiction he dwells. If an arrival since 1906, he must submit three signed photographs with a certificate of arrival from the Department of Justice, for which there is a fee of \$2.50. On notification he will make his declaration of intention before the clerk of the naturalization court under his signature or mark if he

cannot write his name, and pay an additional fee of the above amount. He or she must be at least eighteen years of age.

The next step is to file his petition for second papers in his own handwriting, by filling out the proper form, accompanied by a fee of five dollars, by his declaration of intention, certificate of arrival, and three photographs. The applicant must have lived continuously for five years in the country and six months in the state of his residence. His first paper must be at least two and not more than seven years old. Proof of residence is by affidavits and the testimony of two qualified witnesses who are themselves citizens of the United States. In the meantime the Naturalization Service has attended to the necessary details and conducted any investigation which special circumstances might warrant.<sup>1</sup> The applicant must be able to write, to speak English, and to pass a reasonable examination covering the essential facts dealing with the development of the United States as a republic, the organization and functions of the government of the United States, the states and local units, the relationship of these governments, and the duties and responsibilities of citizenship.<sup>2</sup> His witnesses with an acquaintance of some standing must be qualified to testify as to the applicant's moral character, attachment to the Constitution, and his reputation for good order and righteousness. After a lapse of at least thirty days from the filing of his petition, the applicant must appear on notification before the Court with his witnesses, unless they are excused from further attendance, for a final hearing. Thereupon, if the court finds him entitled to naturalization, he takes the formal oath of allegiance to the United States and is presented with a certificate of naturalization. As a citizen of the United States he becomes automatically a citizen of the state of his residence and a qualified voter if he meets the suffrage qualifications set forth in that state's constitution.

<sup>1</sup> Interested parties may obtain the proper forms (N-17, N-300, N-400) from the Service or any of its offices. Applicants who fail to meet the norm on account of age, marriage complications, failure of continuity of residence, loss of citizenship by a woman married to an alien prior to Cable Act (1922), unlawful exercise of citizenship, acquired rights because of service in the merchant marine or the armed forces may obtain special advice from the Service or its agents.

<sup>2</sup> At fifty cents a copy of *A Federal Textbook on Citizenship* can be purchased from the Superintendent of Documents of the Government Printing Office, Washington, D. C. A number of states have provided free citizenship schools. *Thank God I Am an American, The American Citizens Handbook* (Washington, 1941), is worthy of study.

The final step is not uniform in dignity and impressiveness with some 2,000 courts still exercising this authority. However about 65 per cent of the naturalized citizens go through a federal court which has more time, on days so set aside, to make the ceremony more impressive, as the preliminary examinations are made by agents of the Immigration and Naturalization Service. Civic reformers and patriotic societies have long agitated for appropriate ceremonies which would make the act of naturalization more solemn and imposing in ritual and significance. It should be a great day in the immigrant's life—marking, as it does, the end of the old and the beginning of a new career. Yet too often the oath-taking has been a dull routine, a disappointment to the enthusiastic candidate, and an obvious bore to the judge faced with a crowded calendar of civil and criminal cases.

During a period of war, American citizenship becomes more valuable to aliens. And again it must be realized that aliens become more valuable to the country. Indeed, in all our wars, from the Revolution to the present, newcomers served nobly and in large numbers. In 1917 and at the present time naturalization courts have been crowded with immigrants, some of long standing, who are seeking citizenship. Again citizenship has become economically more desirable for foreigners in view of the wide range of employments and professional callings which are forbidden the unnaturalized aliens by a growing list of state legislative enactments. With immigration at its lowest figures, the number of unnaturalized aliens in the land is declining, yet at about five million (with a fifth in New York City) in the recent registration it is altogether too large, unbelievably large to those whose estimates fell short by about a million and half.\* If not more pressure and the exclusion of aliens after a certain number of years of residence from positions and jobs, at least more intense nationalism on the part of our citizens and a more intense educational program on the part of civic organizations and naturalized foreign leaders should cut to a minimum the number of aliens who live and work in these United States. Only in this free country is such a situation permitted.

\* In 1920, there were 7,430,809 resident aliens; 6,284,613 in 1930 according to official but doubtful figures. In 1939, there were 82,998 immigrants and 26,651 emigrants; in 1940, 70,756 and 21,461; in 1941, 51,776 and 17,115; and in 1942 only 28,781 (of whom 15,000 were from Canada and Latin America) and 7,363.

With all these considerations in mind Congress resolved, in 1940, that:

Either at the time of the rendition of the decree of naturalization, or at such other time as the judge may fix, the judge or someone designated by him shall address the newly naturalized immigrants upon the form and genius of our government and the privileges and responsibilities of citizenship; it being the intent and purpose of this section to enlist the aid of the judiciary, in cooperation with civil and educational authorities, and patriotic organizations, in a continuous effort to dignify and emphasize the significance of citizenship.

Therewith President Roosevelt designated Sunday, May 19, 1940, as "I am an American Day" as "a public occasion in recognition of our citizens who have attained their majority or who have been naturalized within the past year." Since then a similar day has been decreed annually.

Two years later Justice Justin Miller of the United States Court of Appeals of the District of Columbia, as an intermediary for the Immigration and Naturalization Service and the Office of Education of the Federal Security Agency, obtained the approval of Chief Justice Harlan F. Stone to a proposal calling for the cooperation of federal judges in carrying out the Congressional resolution. At the Conference of the Senior Circuit Judges, Attorney General Francis Biddle stressed the importance of conducting proceedings in naturalization cases in a more dignified manner than is generally the case at present, and urged that all district courts should regularly entertain petitions for naturalization." Therewith the Conference resolved that all federal judges be requested to aid in carrying out the Congressional resolution so as to enhance "the dignity of all stages of the naturalization proceedings."

To further this movement the Immigration and Naturalization Services has prepared a manual, the *Gateway to Citizenship*,<sup>4</sup> re-

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<sup>4</sup> *The Gateway to Citizenship, a Manual of Principles and Procedures for Use by Members of the Bench and Bar, the Staff of the Immigration and Naturalization Service, Civil and Educational Authorities and Patriotic Organizations in their Efforts to Dignify and Emphasize the Significance of Citizenship*, by Carl B. Hyatt, Specialist in Education, Immigration and Naturalization Service, in cooperation with the committees on American citizenship of the American Bar Association and the Federal Bar Association as edited by Edwina Austin Avery. United States Government Printing Office, Washington, D. C., 1943, pp. viii + 153.



plete with useful information fairly well organized, in the way of excerpts from worthy addresses, statements by presidents, justices and outstanding foreign-born citizens from different lands, the Four Freedoms, suggestions for addresses, the late William Tyler Page's "The American's Creed," illustrative poems indicative of the contributions of various lands to our composite culture, quotations on Americanism and freedom, draft of a possible program, observations and aids in the conduct of the ceremony, and a bibliography of selected books and brochures. The Maryland Act of Toleration, the Virginia Statute of Religious Liberty, and the freedom and emancipation amendments to the Constitution might well be added. Immigrants might be warned that the American freedoms must continue to grow and become more real, that public morality is most important in a representative republic, and that machine politics and racial and proscriptive parties should be avoided that sound government be preserved in nation, in states, and especially in cities.

The book breathes toleration and understanding. It is in the tone of President Coolidge's observation that: "Whether one traces his Americanism back three centuries to the *Mayflower* or three years to the steerage is not half so important as whether his Americanism of today is real and genuine." It is of the spirit of President Roosevelt's counsel:

Those priceless rights, guaranteed under the Constitution, have been the source of our happiness from our very beginnings as a nation. We have been accustomed to take them as a matter of course. Now, however, when we see other nations challenging those liberties, it behooves us to exercise that eternal vigilance which now, as always, is the price of liberty. No matter what comes we must preserve our national birthright: liberty of conscience and of education, of the press and of free assembly, and equal justice to all under law.

And cradle-citizen and immigrant may well take to heart the observation of Louis Adamic that "Americanism is nobody's monopoly, but a happy concentration of some of the best aspirations of humanity almost everywhere," and Denis A. McCarthy's poem, "The Land Where Hate Should Die." And of the whole collection of quotations on liberty, freedom, and Americanism there is none more inspiring than the selection from Woodrow Wilson's address to five thousand new citizens in Philadelphia in 1915:



This country is constantly drinking strength out of new sources by the voluntary association with it of great bodies of strong men and forward-looking women out of other lands. And so by the gift of the free will of independent people it is being constantly renewed from generation to generation by the same process by which it was originally created. . . .

You have just taken an oath of allegiance to the United States. Of allegiance to whom? Of allegiance to no one, unless it be God—certainly not of allegiance to those who temporarily represent this great government. You have taken an oath of allegiance to a great ideal, to a great body of principles, to a great hope of the human race. . . . And while you bring all countries with you, come with a purpose of leaving all other countries behind you—bringing what is best of their spirit, but not looking over your shoulders and seeking to perpetuate what you intended to leave behind in them. . . .

My advice to you would be, not only always to think first of America, but always, also, to think first of humanity. . . . America was created to unite mankind by those passions which lift and not by the separate passions which debase. . . . We came to America, either ourselves or in the persons of our ancestors, to better the ideals of men, to make them see finer things than they had seen before, to get rid of the things that divide and to make sure of the things that unite.

No greater contribution to suffering humanity did America make than the offering of a refuge for the disaffected and discontented people of Europe who, like the Pilgrims of old, had the courage to migrate to the New World and to follow its paths of freedom across a continent. And the many millions of immigrants—Americans by election—brought the best in Europe with them and contributed mightily to the building of these United States. And naturalization was a step in the process. And the proceedings of naturalization cannot be made too inspiring, for it is fraught with compelling importance.

RICHARD J. PURCELL.

## WHITHER HIGH-SCHOOL LATIN?

Many lovers of the classical languages have conceded the fact that the preservation of Latin in the American school curriculum rests largely with the Catholic educational system. There was a time in the history of American secondary education when every student was obliged to study Latin in order to enter college. It is interesting to read, for example, that admission to Harvard in 1642 required the "ability to read Cicero and to speak Latin verse and prose"; or that in 1755 King's College (now Columbia University) required "the ability to read three orations of Cicero and three books of the *Aeneid*, and to translate ten chapters of St. John's Gospel into Latin from the original Greek"; or again that in 1758 at one of the American universities "No part of the commencement was in English." The Latin tradition in our American secondary schools is, therefore, readily explained. For a long time this college tradition dominated the secondary schools. With time, however, but only after a desperate battle, the colleges yielded and allowed modern language to be substituted for Latin. Still the force of the Latin tradition and the fact that the secondary-school teachers had been prepared in such colleges led many of the schools to continue the two-year Latin requirement for all students. Only when it became clear that the modern high school had lost its original selective character, and was opening its doors to students of all ranges in abilities and interests, did the public schools relinquish this requirement and, for the weaker students, substitute other subjects, especially the practical and the fine arts. Catholic high schools, because they lacked the funds necessary to introduce such courses, and the teachers, properly prepared to teach in these fields, maintained the two-year Latin requirement much longer.

At the present time the tendency to make Latin elective in the Catholic high school is very noticeable. A recent survey made under the direction of the writer reveals that in the State of Ohio 45 per cent of Catholic high schools require one year of Latin; 35 per cent require two years; one school requires four years. With the exception of four schools out of the 101 reporting, those requiring Latin were schools with a small enrollment, where prob-

ably the limited faculty was the principal reason for the requirement. Other figures of the survey throw further light on the situation. Of the 4,474 students who begin Latin, 72 per cent take two years; 15 per cent take three years; and 10 per cent four years. Regarding the amount of time devoted to the study of Latin in the classroom, most of the schools replied that they devote to it a single period of 45 or 50 minutes each day. Five schools devote 300 minutes or more to the subject each week in the first-year classes.

Such is the picture of the Latin situation in the Catholic high schools of Ohio. There seems no reason why it is not fairly representative of the rest of the country. Latin is, therefore, definitely on the downward path. And even where Latin is elective the situation is far from satisfactory to the teachers. They find it difficult to interest the students, many of whom are taking Latin only because their parents insist upon it. In many instances the Latin period is admittedly the most "painful" period of the day for both teacher and pupils. It has become a real drudgery.

What is the reason for all this? Part of the answer can be found in the findings of psychology during the past few decades and the light it has thrown upon the learning process. Modern teachers resent the idea of being called drillmasters, and rightly so. A few decades ago "drill and repetition" were, for some teachers, almost the only principles of teaching. "Repetition is the mother of wisdom" was printed literally or implicitly across every page of the older educational psychologies. "Repeat a thing often enough and a habit will result." This was an essential in the older pedagogue's bag of tricks.

But modern psychology casts a suspicious look on methods that are based solely on these principles. We read in the modern literature that "these principles savor of mechanism, of the animal training to which Behaviorism would reduce all education." Repetition does not tell the whole story. Many otherwise capable students who have gone through the system of initiation into first-year Latin, in which two full periods are devoted to the subject each day, fail to master it. They fail despite the fact that they have been exposed to more than enough repetition, because they lack other factors of the learning process, such as personal interest, purpose, etc. It is for reasons such as this that the psy-

chologist re-examined the old theories of learning with some skepticism. He went on with his experiments and his thinking. His results seem astounding to the uninitiated. He declares that the old "Law of Disuse," once so sacred in educational psychology, must now be relegated to the "junk heap." To break a habit of long standing you don't have to use as much time and energy as you did to acquire it. (This has important implications for moral education.) No, you can break a habit overnight or in less time than it takes to talk about it. There is the amusing story of the university professor who used to bring "warm weather and probable showers" every time he coughed or sneezed. He had never acquired the habit of bringing his hand or handkerchief to his mouth in all those fifty years. Then came the sad day when he had to have all his teeth removed and replaced by a set of "store" teeth. The first day he had them he had his usual sneezing spell; out came the teeth and onto the pavement. Quick as a flash the teeth were broken, but (wonderful to relate) so was the habit. From that time on not only would a hand or handkerchief come up to his mouth when he coughed or sneezed, but both hands and books and everything else that he had in them at the moment. The habit was gone, and why? There is more to a habit than mere *use* (repetition) and *disuse*.

But surely, the old pedagogue would insist, all repetition must tend toward habit formation and the strengthening of habit! Unfortunately he must again be disillusioned. The psychologist re-examined this statement, too, and went on with his experimentation. And his second verdict was more astonishing than the first: You can *break a habit by repetition!* He tells you that he had remarkable success in curing people of the stuttering habit by having them "practice stuttering." Children who have the habit of biting their nails may be cured by making them "repeat" this act in front of the class or by "repeating" it in front of a mirror. And so on *ad infinitum*.

To many a teacher these things may sound strange, but, upon further examination, they are very simple and obvious. Man is not merely an animal to be trained. Habits are not mere neuro-muscular patterns. In human beings there are the elements of knowledge, understanding, and motivation (natural and supernatural), and sometimes these elements are the *most important*



*elements in the formation or breaking of a habit.* This is not altogether new. It appeared in the older books in a somewhat confused manner under the heading of interest, but its full significance was not sufficiently grasped.

Today our schools are slowly recognizing the truth, but in many quarters there is still much confusion. There is considerable emphasis on interest at our educational meetings, but there seems to be lacking a clear understanding of the difference between *interest* and *purpose*. Most teachers seem to be satisfied if they can develop a superficial and passing interest in a subject, while they fail to see whether the student has or can have a more deep-seated purpose for studying a thing.

This seems to be the case with Latin. A casual conversation with a few teachers of Latin brings convincing evidence. Why do most of their students study Latin? "They want to have a good grade, they want to show up well before their fellow-classmates, they want the approval of their parents and teachers, some of them want to win the Latin prize, etc." Are these the most worthy of motives for a human being? Certainly they are not the most intelligent. They are all examples of indirect interest. The students are not interested in the Latin, as such. They are interested in the reward. If they could get that without studying Latin, the majority would probably be more than satisfied. Most of the students look with a bit of skepticism upon the other motives that are alleged for studying Latin. Perhaps it does help their vocabulary a little, but they are not so sure that it helps their English composition. They seem to sense what research workers have demonstrated, viz., that mere studying of Latin does not necessarily improve their English; rather the barbaric literal translation that are sometimes tolerated actually hinder their progress. They are not at all too sure either about the contention that studying Latin improves their minds in any remarkable manner. They feel that they would get as much mental improvement by studying radio or aviation. Isn't it a fact that, in many classes where the students are "forced" to take Latin, they fail to respond properly and so are being trained to undesirable mental habits? (That from the confessions of teachers in the Ohio survey).

But why must this be so? Why should we *go out of our way*



to find means of achieving indirect interest with superficial prizes, or with Latin texts in which the authors have introduced "nice little stories" to make it (?) interesting, when, in doing so, we have to *cast aside the pearls* that would constitute the *deep-seated purpose* and genuine desire to learn Latin to realize that *purpose*. And what are these *pearls*? Every sincere Catholic teacher knows them. They've been pleading for them — the treasures of our liturgy. Both Catholic and non-Catholic writers have paid tribute to them. Says Father C. C. Martindale, S.J., about the prayers of the Mass:

The Sunday Collects contain some of the most magnificent literature in the world. Reflecting upon classical Latin literature, we cannot recall anything remotely of the same sort . . . which approaches, let alone surpasses them for point, terseness, balance, and music.

A non-Catholic, John Livingston Lowes, writes in a similar strain:

For centuries the ears of English speaking people had been attuned to the sonorous diction of the service of the Church—to the majestic Latin of its offices and of its hymns. And for sheer splendour of verbal music the Latin of the Church—if I may express my own opinion—has never been surpassed.

Doesn't this recall with vivid poignancy the indictment made by President Hutchins, when he was asked to address a sectional meeting of the National Catholic Educational Association? "In my opinion . . .," he said, "you have imitated the worst features of secular education and ignored most of the good ones." And may we not supplement that remark by adding: "You have ignored some of the finest things in your own tradition." Hutchins himself said further on in the same address: "Catholic education is not Catholic enough. . . . You have a great tradition to uphold."

We are still playing the game that originated in Paradise, "passing the buck." We blame the accrediting agencies. We have protested that we are shackled by them. Too few of us seem to realize that they have loosed our shackles! In the *Evaluative Criteria*, the new standards for secondary schools that bid fair to become nationally imposed (they are already imposed in some areas); our protest (or was it only a bluff) has been heeded and we are now being *challenged*. These new standards,

drawn up by outstanding representatives of all the regional accrediting agencies in the country, are now *ordering* us to state our own philosophy and objectives of education. The evaluation of our schools will then depend on how well our courses of studies and our methods harmonize with our philosophy and objectives.

In the light of all this, have we still any excuse for mimicking the secular schools and at our own expense? In view of the fact that practically 85 per cent of those students who study Latin in our high schools take only two years of Latin, how can we "explain away" the fact that we are still imposing Caesar and his cohorts upon helpless victims, when we have to *cast aside* the victory hymns of Christ's heroes to do it? Why should we not, as one priest-teacher describes a course based on Church Latin, "give the student a Latin course which at no sacrifice of cultural values, will enable him to see the glory of the Mass in the inimitable, untranslatable beauty and power of the Latin original. . . ."

Such a course would give the student *functional* learning of the highest type. Functional learning in one of its better acceptations means "learning that functions in the solution of a life problem of the student." Such a course offers just that opportunity. Every high-school student must attend Sunday Mass, which is said or sung in Latin. If he is a rational creature, we can assume that he would like to do this more intelligently. This assumption is borne out by the testimony of teachers. Here, then, is as fine a life problem as any teacher could desire, and, if the other elements in the learning process are provided for, we can expect an effective type of learning to result.

Is this all just "theory"? No, there are at least thirty high schools reducing it to practice to the satisfaction of both teacher and pupil. A few years ago a committee of Latin teachers accepted the challenge of the new standards and, after receiving the authorization of the local diocesan superintendent and of the State Department of Education, began the construction of a two-year course based on the Sunday Missal. Two years ago the committee's efforts blossomed forth in its first substantial textbook presenting its ideas in usable form. A number of schools adopted the text at that time, and a few more have followed

that pioneer lead since. With what results? Teachers, generally somewhat pragmatic, want to judge things in terms of the consequences. The teachers of Missal Latin were no exception.

In May, 1942, therefore, a testing program was carried out. Four standardized tests published by the Public School Publishing Company were administered simultaneously in ninth-grade classes following Missal Latin and in classes taking the traditional course based on texts by Smith and Thompson, by Graves, and by Ullman and Henry. The four tests included the *Stevenson Latin Vocabulary Test*, *The Tyler-Pressey Test in Latin Verb Forms*, *The Hutchinson Latin Grammar Scale A*, and the *Stevenson-Coxe Latin Derivatives Test—Form I*. The results were interesting. Space does not permit a complete statement here, so for purposes of comparison the results of the two equivalent groups of fifty-five students each must suffice. These groups were selected on the basis of the students' IQ's and approximately equivalent experience on the part of the teachers conducting the classes. As mentioned above, these tests were standardized tests and, therefore, based on the vocabulary of the traditional courses. They contained words that do not occur in the Missal Latin vocabulary. In order to determine whether the difference in vocabulary influenced the results, a parallel test was given only to the Missal Latin classes based on words of equivalent frequency in the Missal Latin vocabulary, except for the Verb Form Test, in which the vocabulary element was very simple and corresponded very closely with that of Missal Latin. The results are given in Table I.

TABLE I.—Scores in Latin Testing Program, May, 1942

Possible Score .....	Verb Forms	Vocabulary	Derivatives	Grammar*
	32	60	60	34
<i>Standardized Tests</i>				
Traditional Class .....	14.3	34.7	44.5	12.5
Missal Latin Class .....	13.3	38.7	48.0	11.5
<i>Special Test</i>				
Missal Latin Class .....	13.3	44.7	50.5	11.8

\* This test was made for a four-year Latin course.

The slight weakness on the part of the Missal Latin students in "forms" and in grammar was not too encouraging, but it was partly explained by the fact that the first-year program was

not too well defined. At the end of that year the opinion of the teachers was asked concerning the program and, consequently, the first-year's work was definitely set at fifty-one lessons.

Last May (1943) another testing program was carried out in the ninth grades working under the new program. This time the Vocabulary Test and the Derivative Test were the same. The Grammar Scale was modified slightly, especially by the elimination of certain items not generally found in a two-year course. Instead of the Verb Form Test, a new objective test carefully modeled after it was constructed to include twenty-five items on declensions and twenty-five on conjugations, each section being scored separately. No special tests based on Missal Latin vocabulary were given this time, as they were considered superfluous. The results are given in Table II.

TABLE II.—*Scores in Latin Testing Program, May 1943*

Possible Score .....	Verb Forms 25	Noun Forms 25	Vocabu- lary 60	Deriva- tives 60	Grammar 30
Traditional Class .....	9.08	12.08	34.69	46.47	14.61
Missal Latin Class .....	12.72	15.70	32.54	45.16	16.67

Can any final conclusions be drawn from these data? Hardly. The number of students (105) involved is so small that it would not be fair to make any broad generalizations. Too many chance elements may have influenced the results. This seems to be especially clear from a comparison of the two years' results on the Vocabulary Test. With due caution, however, it seems plausible to infer, on the basis of these results, that the 85 per cent of the students who take only two years of work are learning some Latin, and that the 15 per cent who continue with third-year Latin will not be too seriously handicapped. The course in Missal Latin has just been completed. There is now available a Sunday Missal entirely in Latin, which is to be used for the Ordinary of the Mass in the second semester, and for the Proper of the Mass in the third and fourth semesters. When students begin studying the Sunday's office each week in the classroom and then use the Missal in church the following Sunday, they will be getting an unconscious review, and one of the most functional type. When they come back to class the next week

they will be acquiring the most purposeful kind of learning that could be desired. When they use this *Missale Parvum* during the entire vacation they will be enjoying an advantage that no previous Latin class has had. It is hoped that the results will be even more gratifying in the future. The testing program will be continued next year to see how second-year classes compare, and the year following, to see how pupils who have taken Missal Latin succeed in third-year Latin when they are placed side by side with those who have taken the traditional course. The Missal Latin teachers are still optimistic.

EDMUND J. BAUMEISTER, S.M.

University of Dayton,  
Dayton, Ohio



## A SURVEY OF CURRENT PRACTICES IN CURRICULUM AND COURSE OF STUDY CONSTRUCTION IN CATHOLIC ELEMENTARY SCHOOL SYSTEMS

There has been a dearth of research in the field of Catholic elementary education concerning the problem of investigating the practices and procedures used in conducting programs of curriculum revision. Before 1942, when the writer directed her attention to this problem, only one research study on procedures followed in planning curriculum programs in elementary schools had been made. This particular study had been conducted by Sister Miriam Fidelis and had been written in the spring of 1938.

The writer, then, undertook to determine the practices followed by Catholic archdiocesan and diocesan school systems throughout the United States between 1938 and 1941, in the administration, production, installation, and self-appraisal of curriculum and course of study construction,<sup>1</sup> so as to bring the data on these procedures to date. She attempted, further, to evaluate these procedures in the light of the opinion of recognized curriculum specialists.

### SUMMARY OF FINDINGS CONCERNING THE ADMINISTRATION OF CURRICULUM CONSTRUCTION PROGRAMS

The accumulated information on the subject of the administration of curriculum construction programs in the various jurisdictions included in this study yielded the following facts:

Concerning the frequency of curriculum revision, it was found that thirty-three of the sixty-nine jurisdictions which responded to the questionnaire used in this survey had revised their elementary school curriculums since 1938, while five others were in the process of curriculum revision at the time this study was made. Of the thirty-one jurisdictions which made no curriculum changes, eight had adopted the courses of study used by other archdioceses and dioceses; two followed the courses issued by

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<sup>1</sup> Sister Mary Vernice, S.N.D., "Survey of Current Practices in Curriculum and Course of Study Construction in Sixty-Nine Catholic Diocesan Elementary School Systems of the United States." Unpublished Master's thesis, St. Louis University, 1942.

state departments of education; while two others were planning a program of curriculum reform for the near future.

When compared with the findings of a similar survey made in 1938 by Sister Miriam Fidelis Hilbert, the above data seem to indicate that Catholic diocesan school systems are manifesting greater interest in promoting the development of their elementary school curriculums.

A number of different factors seem to influence the frequency of curriculum revision. The geographical position of a jurisdiction apparently is one of these. Of the sixty-nine jurisdictions cooperating in this study, those in the North Central region showed the greatest number and percentage of revisions. Eleven of the nineteen archdioceses and dioceses in the North Eastern section, three of the eleven in the Southern division of states, and six of the nine jurisdictions in the Western region of the country had also improved their curriculums during the three years between 1938 and 1941.

The frequency of curriculum revision seems to increase in proportion to the number of years a jurisdiction has been in existence. Fourteen of the jurisdictions which participated in this survey have been in existence for over one hundred years, and eleven of these have revised their curriculums since 1938. Of the forty archdioceses and dioceses established between 1842 and 1892, twenty-three have made revisions in their curriculums. Four of the ten jurisdictions which originated between 1892 and 1932 reported curriculum changes since the above date. None of the five dioceses established since 1932 have improved their courses of study during the period under survey.

As the Catholic population of jurisdictions increases, there is a corresponding increasing in the number of revisions in the elementary school curriculum. The frequency of revisions ranges from 100 per cent in jurisdictions with a Catholic population over 500,000 to 28 per cent in those with a population of less than 50,000.

The relationship which exists between the size of Catholic elementary school enrollment and the frequency of curriculum revision is apparently greater than that between curriculum revision and geographical location of a jurisdiction, age of a jurisdiction, or Catholic population of a jurisdiction. Five of the archdioceses and dioceses included in this study can count

an elementary school enrollment of over 75,000 pupils, and all five of these have revised their curriculums during the years between 1938 and 1941. Of the thirty-two with an elementary school population between 10,000 and 75,000, twenty-two also revised their curriculums, while only eleven of the thirty-two jurisdictions with enrollments below 10,000 introduced changes into their elementary courses of study.

It seems that frequency of curriculum revision has also been influenced by the location of a large university within or near a jurisdiction. Either Catholic or non-Catholic universities, or both, are established within the precincts of twenty-six of the forty-two jurisdictions which maintained curriculum development programs.

The chief reasons advanced by various diocesan school systems for the undertaking of curriculum improvements were: (1) the necessity of meeting the needs of pupils, and (2) the lapse of a considerable length of time since the last revision of the diocesan elementary school curriculum. Thirty-one of the forty-two jurisdictions with curriculum development programs mentioned one or both of these as reasons for changing their courses of study. The requests of teachers for improved courses stimulated the work of revision in eleven diocesan school systems. Poor organization of subject content in courses of study, changes in school organization, and changes in textbooks were other reasons for curriculum revision in parochial school systems. In the light of the findings and conclusions from other investigations into the reasons for curriculum revision, those just mentioned seem to be in accord with the best observed practice.

A tendency to broaden the scope of curriculum improvement so as to include secondary schools in such programs was noted in almost one-half of the diocesan school systems. This inclusion of secondary schools in curriculum development programs is in agreement with the practices recommended by curriculum authorities. Certain subjects, namely, religion and language arts, seem to have been revised more frequently than others in the period between 1938 and 1941.

The work of curriculum revision in Catholic diocesan elementary schools is not limited to making changes in the subject content of courses of study. Grade placement of subject matter is considered in many jurisdictions. The selection of textbooks,

re-statement of educational aims, changes in time allotments of subject matter, testing programs, the selection of instructional equipment, and changes in subject matter are other items considered in diocesan curriculum development programs. Curriculum authorities agree that a curriculum improvement program should be comprehensive in nature. It is to be desired, then, that a greater number of diocesan programs include more than one or two elements in their efforts to advance toward curriculum development.

Fourteen parochial school systems carry on continuous curriculum revision programs, while eleven reported that the duration of their programs is indefinite. The foregoing practices indicate that a number of diocesan school superintendents are attempting to provide for a curriculum organization which will not pass out of existence as soon as the period of intensive work of curriculum revision is over. In the remaining fifteen jurisdictions, the time devoted to the work of curriculum revision ranges from a few months to two years.

The cost of curriculum revision programs ranged from "Slight Cost" to \$5,000. This approximation evidently did not include the cost of services rendered by the curriculum personnel since such services were usually gratis. A few diocesan school systems indicated that the cost of curriculum improvement programs is considered as a part of regular expenses. Despite an evident lack of funds to carry on such programs, careful budgeting of whatever resources are available may offset many disadvantages resulting therefrom.

In only a small number of the jurisdictions which carry on curriculum development programs is special clerical help employed to assist in this work. Teachers perform the mechanical phase of the curriculum program in addition to their regular professional duties in the majority of parochial school systems. Such data make it apparent that the practice of procuring the assistance of special clerical help is not widespread among the diocesan school systems. Undoubtedly the expense involved in securing such help is more or less responsible for its absence in many instances. Still, in the opinion of curriculum experts, it is of utmost importance that clerical assistance be provided for curriculum workers in order that educators may carry on other plans for the curriculum programs.



Arrangements of one kind or another are made to place curriculum literature at the disposal of curriculum workers in approximately three-fifths of the jurisdictions with curriculum programs. The most common means of bringing teachers into contact with the literature and materials needed to carry on the work of curriculum development is through the services offered by public libraries. This provision seems to be, by and large, fairly satisfactory. Still, the inadequacy of curriculum material in some libraries may handicap programs of curriculum improvement in certain localities.

The responsibility for the initiation of the program of curriculum revision lies with the superintendent of diocesan schools. But in many jurisdictions he is also responsible for other duties attendant upon such programs. He selects the personnel of curriculum committees in some diocesan school systems. In others, he assumes direct control of the program, and in only a very few jurisdictions, does he delegate the complete direction of the program to some other individual. The ideal practice would be, of course, to have the diocesan superintendent confine his attention to the initiation, administration, and supervision of the program. However, such factors as paucity of funds and shortage of workers will probably oblige this official to continue to perform other duties in addition to this primary one.

The special teachers' meeting seems to be the most common method used to stimulate teacher interest in curriculum work. Comparatively few jurisdictions reported that stimulation by the Catholic School Board, leadership by curriculum specialists, and special courses in curriculum construction were utilized as devices to motivate the task of curriculum revision. As the sole means of securing teacher cooperation, teachers' meetings are inadequate and should be supplemented by further stimulation.

Among the several criteria used to determine the selection of curriculum content, teacher opinion, and the judgment of curriculum committees predominate. All forty-two of the jurisdictions with programs used more than one criterion to determine the content of their curriculums. In order of frequency, the bases for selecting curriculum content are: (1) the opinion of teachers, (2) the judgment of curriculum committees, (3) diagnosis of pupil life needs, (4) requirements of state boards of education, (5) the opinion of curriculum experts, (6) results of

experimentation, and (7) standard or best practice. The criteria used by diocesan curriculum workers seem to be similar to those which various public school systems throughout the country follow in guiding their selection of curriculum content. However, a greater utilization of the opinions of curriculum experts and educational research by diocesan curriculum committees would add to the value of their programs.

The main bases for the selection of curriculum workers are: (1) adequate professional training and experience, (2) superior teaching ability, and (3) special training in curriculum construction. In approximately one-half of the jurisdictions, more than one of these criteria are employed as bases for choosing curriculum personnel. From the data received on the question of the selection of curriculum workers, it seems that teachers in general are participating in the programs in their respective diocesan school systems, and that definite standards are used to select such as can competently fulfill the duties entailed in conducting this type of work.

All but five of the forty-two jurisdictions make some provision for training teachers to participate effectively in the program of curriculum revision. The majority of these educate teachers for this work by means of visits of diocesan or community supervisors. Faculty meetings, demonstration lessons, and summer school courses, in the order named, are other methods commonly used to attain this same objective. The general practices of diocesan school systems in educating teachers for the work of curriculum revision are, in general, satisfactory. If, however, extension and summer school courses especially designed to assist curriculum workers could be made available to all teachers who are to participate in curriculum activity, the program of curriculum development would undoubtedly move forward much more efficiently and effectively.

Apparently most jurisdictions organize between three and ten curriculum committees to conduct the program of curriculum revision. Committees vary in size, although three to ten members per committee was the number mentioned most frequently. In the majority of diocesan school systems, the time and number of curriculum meetings are determined by the individual in direct charge of the program. It is quite likely that local circumstances and conditions have combined to determine the number of cur-

riculum committees organized to carry on the work of curriculum revision, the number of individuals constituting each committee, and the frequency of committee meetings. In most jurisdictions, the practices concerning these phases of the curriculum program conform quite closely to the recommendations of curriculum authorities.

In almost three-fourths of the diocesan school systems, the unit of work which is assigned to subject committees is one subject throughout all the elementary grades. In other words, subject committees are responsible for the improvement of one subject in all the eight grades. Curriculum committees in the remaining diocesan school systems undertake to develop one of the following units of work: the revision of one subject per grade, the revision of the complete content of one grade, or the revision of all subjects in one group of grades. It seems probable that the type of program undertaken and the size of the school system in which it is functioning will affect the size of the task assigned to subject committees.

All jurisdictions with curriculum development programs provide some way of coordinating the work of their curriculum committees. In order of frequency, the means employed to achieve this integration are: (1) diocesan superintendents, (2) joint meetings of curriculum committees, (3) a general committee, (4) skeleton outlines of various subjects and their places in respective subject fields, and (5) diocesan supervisors. Arrangements and plans to articulate the work of the various committees would seem to be dependent upon the particular organization of the educational staff in the diocese in which the curriculum program is being conducted.

#### DATA PERTAINING TO THE PRODUCTION OF COURSES OF STUDY

About one-half of the parochial school systems which have revised their curriculums since 1938 have employed the services of a curriculum specialist to assist in this work. Giving assistance to groups of teachers engaged in improving the curriculum, evaluating the results of the curriculum program, and stimulating teacher morale seem to be the three most common functions of this individual. Limited financial resources in many diocesan school systems make it difficult to procure the services of a curriculum specialist. Still, some means of contacting cur-

riculum experts should be provided. Otherwise, it is possible that curriculum development programs may deteriorate into ill-directed and meaningless activity.

The relationship of the Catholic school board to the curriculum program varies in different jurisdictions, but, in the greater number, this agency limits its participation in the program to the practice of accepting the recommendations of the diocesan superintendent. Apparently, only a few establish policies concerning curriculum programs or supply funds for such projects. In seven of the forty-two jurisdictions which conduct curriculum programs, no Catholic school board functions.

A common practice among diocesan school systems is to have teachers perform curriculum work in addition to other duties. Only eighteen make provisions for releasing teachers either partially or completely from other duties when they are engaged in the work of curriculum revision. The extent to which teachers can be relieved of regular work while participating in the program of curriculum development is dependent upon such factors as the scope of the curriculum program, the size of the diocesan school system, and so forth.

There is a wide variety of practice among the forty-two jurisdictions participating in this study in allocating responsibility for various phases of the curriculum improvement program. Reports from diocesan superintendents reveal that superintendents of parochial school systems and community supervisors are jointly or individually responsible for virtually all phases of the program in practically all of the forty-two jurisdictions with curriculum programs. Assistant superintendents and curriculum directors (in the few school systems where these are employed), curriculum committees, principals, and teachers share responsibility with the superintendent and the supervisor for most of the curriculum activities. The educational philosophy of the group engaged in curriculum revision, the type and the scope of the program, the size of the curriculum personnel, and the question of cost are factors which undoubtedly influence the placement of responsibility for the various phases of the curriculum development program among the members of the curriculum personnel.

The prevailing practice among the jurisdictions is to organize courses of study into both grades and terms. None reported that



their courses are arranged on the activity or experience basis alone, although approximately one-half of them indicated that both subjects and activities are included in their courses. It is obvious that the educational philosophy of those who are developing the curriculum, as well as the time element, has a strong bearing upon the type of organization adopted in making courses of study.

Courses of study in printed form are produced almost as frequently as those in mimeographed form. The practice of binding courses is followed by fifteen parochial school systems, while the remaining nineteen of the thirty-four superintendents who responded to the question on technical make-up of courses, reported that these are produced in loose-leaf form in their respective jurisdictions. Provisions for individual differences are made in twenty-two jurisdictions. These offer a variety of content and method in a single course of study for different mental abilities. Eighteen school systems indicated that they issue only one course of study with no provisions to meet the needs of children with varying mentalities.

#### THE INSTALLATION OF NEW COURSES OF STUDY

All but four of the diocesan school systems which maintain curriculum revision programs arrange for trying out new courses of study before they are finally adopted by the entire school system. Try-outs by especially selected teachers and try-outs by all teachers in a particular parochial school system are the two plans most frequently employed in validating tentative courses. The success of the curriculum program demands try-outs by teachers who are capable of making sound evaluation of new materials, and further, that the number of teachers selected for these trials be sufficiently large and distributed throughout the diocesan school system to ensure an appraisal which is adequately representative.

There is little uniformity throughout the forty-two jurisdictions concerning the length of time to be spent in trying out new curriculum materials. Reports from superintendents revealed that a period from one semester to three years was devoted to experimenting with new subject matter. However, one year seems to be the amount of time most frequently mentioned as being spent on this phase of curriculum development projects.

The time given to trying out new courses depends largely upon the type and scope of the work undertaken, and hence, this variation from diocese to diocese.

Various devices are employed to assist teachers in introducing new curriculum material into the classroom by all but five diocesan school systems. Most of these use such informal methods as visits by supervisors, or lessons in which the teaching of the subject matter in the new courses is demonstrated. Comparatively few jurisdictions arrange for special teacher-training classes and institutes as a means of preparing teachers to effectively acquaint their students with the new courses. A more extensive use of these last two methods would undoubtedly enhance the value of the program of curriculum improvement.

Only fifteen jurisdictions reported that experimental work had been conducted in connection with curriculum revision projects. It is possible, however, that other respondents interpreted experimental work to mean the try-out of new courses of study, and hence, failed to make further comment at this point since the question of try-outs was treated elsewhere in the questionnaire used in this survey. The work of experimentation as reported by these diocesan superintendents consisted chiefly in using tentative curriculum material in selected schools and in evaluating the results of these trials. Current Catholic periodicals on education apparently report little or no real educational experiments being conducted in Catholic school systems. Evidently, not much work of this nature has been or is being undertaken.

#### FINDINGS RELATIVE TO SELF-APPRAISAL OF WORK DONE BY CURRICULUM COMMITTEES

Almost all of the forty-two diocesan school systems which maintain curriculum revision programs employ some method to evaluate the work accomplished by curriculum committees. Informal means of appraisal consisting chiefly of teacher and pupil opinion and reaction to new courses of study were reported as being used in thirty-two school systems. Twenty-nine indicated that objective methods of evaluation such as tests or score cards, were employed. Approximately one-half of the jurisdictions use both methods of appraising new curriculum material. The effectiveness of the appraisal program would very probably be

increased by the use of additional means of evaluation as proposed by curriculum experts.

Curriculum revision programs have resulted in a number of desirable outcomes in the various parochial school systems which partook in this survey. Chief among these improvements were the stimulation of teacher interest in professional work, the enrichment of the subject content of courses of study, and greater educational achievement on the part of pupils. Improved methods of teaching, the professional growth of teachers, stimulation of pupil interest in school work, and the improvement of textbooks and instructional equipment, in the order mentioned, were also frequently noted as a result of conducting curriculum development programs. All of the thirty-five jurisdictions which responded to the question pertaining to outcomes of curriculum work reported several of these improvements as a consequence of their programs.

The majority of the jurisdictions conducting curriculum revision programs indicated that attempts are made to promote the continuous development of the curriculum. Administrative provisions for fostering this constant improvement vary in these school systems, but there seems to be a tendency to delegate the responsibility for this phase of the work to diocesan superintendents and community supervisors. Special curriculum committees, principals, and permanent curriculum departments also share in this responsibility in a smaller number of jurisdictions. These data reveal that administrators of Catholic school systems are aware of the advisability of continually improving their curriculums even though many have not definitely established programs of continuous revision.

SISTER MARY VERNICE, S.N.D.

Department of Education,  
The Catholic University of America.

## SMOKING ON THE CAMPUS

During the past twenty-five years in which smoking for women has become an established social convention in this country, and not a fad as some wishful thinkers would like to believe, administrators of our Catholic Women's Colleges have found themselves compelled to take a definite stand with regard to the matter of granting or withholding smoking privileges for their students-on-campus. While non-sectarian colleges spent years of debate on the question, their decision was more readily reached than in the case of the Catholic colleges where the problem has frequently assumed major proportions for the religious women acting in administrative capacities. In addition to the possible prejudices of religious faculty members, Sister presidents and deans—in the majority of instances—are restricted in their jurisdiction by higher superiors of their own congregations or communities, and by the sanctions ecclesiastical authorities impose within their respective dioceses. Thus, a decision in favor of smoking on campus is usually the result of prolonged consideration and careful planning. Often, too, an opposing decision has been arrived at with equally painstaking study and not a little serious discussion. In each case the Sisters are concerned primarily with the best interests of the students entrusted to them as educators. Tradition has not been the only deterrent, for many factors have entered into their final decisions against introducing smoking on their respective campuses.

The present study—based upon a twenty-two-item questionnaire entitled *Smoking on the Campus* which was sent to the ninety Catholic Women's Four-Year Colleges in the United States—is intended as a survey of the question and related information which will yield a picture of the general consensus and trends in this regard. The investigators have tried to present and interpret the data received as objectively as possible and have avoided any expression of personal opinion. Necessarily, information from those colleges granting smoking privileges occupies more actual space, since their answers were more specific and fuller in most instances.

Of the ninety colleges contacted in this survey, responses were received from eighty-five, or 94.44 per cent. The returns indi-



cate—both expressly and otherwise—that smoking on the campus is a burning question in more than one sense. The colleges which permit smoking on campus in its broader interpretation—that is, buildings and environs—number forty-seven as against the thirty-eight which withhold the privilege. Provision for students to smoke vary from a single smoking room equipped for student use to a room in each building.

Among the thirty-eight colleges which do not allow smoking on campus, twenty-nine give specific reasons for their decision. Eight colleges feel that the problem is of minor importance since only a very small percentage of their students smoke. In three of the eight cases, their decisions were the result of investigations in the form of an unsigned questionnaire to seniors, a vote taken of school opinion by student government officers, and a questionnaire to Catholic Women's Colleges. In one institution, as an entrance requirement, the students and their parents sign a pledge card to observe the smoking prohibition. One administrator expresses her belief that smoking is on the wane and that, although facilities for smoking off campus are readily available in neighboring lunch and tea rooms, her students do not indulge. In another instance, a dean states that students of the college are vigilant in enforcing smoking prohibitions since they consider the rules a mark of distinction. The following objections offered against allowing smoking on campus are inclusive and listed in the order of frequency:

1. Injurious to health; habit-forming as are all narcotics.
2. Opposed to wishes of parents who expressly state that they do not want their daughters to smoke.
3. Danger of new students learning to smoke because of example of fellow-students.
4. Detrimental to self-discipline and self-control, and a form of self-indulgence.
5. Fire hazard.
6. Encourages time-wasting and loitering, etc.
7. Detracts from the dignity of Catholic womanhood.
8. "An expensive habit to cultivate."
9. "Very uncultured."
10. Forbidden by Ordinary of the diocese.

Three colleges quoted penalties for infringement of the regulations against smoking. In two cases they are termed "heavy sanctions"; in the third—dismissal.

The following statements characterize the attitudes of administrators against smoking and are typical of this group:

"... The conviction on the part of the administration and most of our faculty that, as a Catholic educational institution, we should stand for 'some ideals better than average'—and that permission to smoke is just another concession to the relaxing trends of the times . . . We understand that there is no moral problem involved; also that permitting smoking on the campus would solve some problems, and some real problems. But we feel that we . . . would be approving it, in much the same way as we might approve of gum chewing, slang, wasting time, etc."

"... in the interests of non-smoking students we feel that a place should be provided for them in which they need not suffer from the smoke of those who indulge in the habit. Personally, I should feel very responsible if a nonsmoking student learned to smoke on a college campus in a place sanctioned by me."

"The prohibition of smoking on the campus does not eliminate smoking, but it does lessen the evil . . . If students do not wish to accept the rule [as stated in the handbook] they may go to some college which does allow smoking. Their Catholic education is not interfered with because a number of Catholic colleges permit smoking."

"... since to date we have no evidence that smoking makes any contribution to the physical, intellectual, spiritual, or cultural life of women, nor do we consider it a *necessary* evil."

Three questionnaires indicate that the college administrators are cognizant of the advisability of granting smoking privileges but are restricted, in two cases because of the inadequacy of the building, and in the third because of the intervention of higher superiors. In their comments they point out the moral danger in a situation where smoking is frowned upon and indulged in surreptitiously, with the consequent attitudes of suspicion and deceit created by the situation.

Although a number of questionnaires state that the faculty is aware that their students smoke off campus, they consider the matter outside their province and make no comments upon it to the students. They attempt to teach moderation in smoking by the prohibitions they impose while students are on campus, thus providing less opportunity for indulgence of the habit during the course of the day.

There are indications in three cases that smoking privileges will be offered in the not too distant future, while in two others definite statements against any such possibility are made.

As to the persons responsible for making and administering rules prohibiting smoking in the colleges, the responses indicate that, of the sixteen which replied to the query, only four allow the students a voice in the decision. Two of these report that the student government is entirely responsible for the prohibition, while the other two state that the administration supports the judgment of the student council. The remaining twelve colleges formulate and enforce the regulations without permitting student appeal.

The fact that forty-seven of the eighty-five colleges which cooperated in the present study allow smoking on campus does not imply whole-hearted approval of the practice on the part of the college administrators. On the contrary, an analysis of the voluntary comments shows that the privilege having been granted after much acknowledged hesitation and prayerful consideration, is merely tolerated by many of the group. Typical answers such as the following provide examples of existing opinion in this regard:

"The faculty as a whole does not approve of smoking on campus. Those who are in close contact with the student problems believe that the provision of some facility for the smokers makes possible reasonable control. It also eliminates the undesirable behavior patterns that were being developed by secrecy, camouflage, deceit, and the frequentation of unwholesome places."

"We hesitated a long time before permitting smoking, but we feel that we have provided an adequate solution to the difficulties the problem presented. We seem to have the whole-hearted support of the student body [in enforcing the regulations]."

"We have permitted smoking only as the lesser of two evils. . . . We have a clean, absolutely fireproof, unattractive room, off the beaten path, where girls can go. . . . Freshmen who smoke are held responsible for the appearance of rooms—this is part of the initiation program and makes smoking less attractive. . . . Only a small percentage of our students smoke. Only those who cannot do without it frequent the room."

" . . . have found it much more desirable to provide a smoking room than to have the students loitering in nearby drug stores and delicatessen shops where they threatened to become a nuisance. We neither approve nor admire the custom; merely look upon it as a necessary evil that is better handled in the institution than outside."

Three college administrators state that, although they do not ap-

prove of the custom and will not provide a room for smokers because of the possible influence on non-smoking students, they do allow it on the outdoor campus. All three of these administrators speak of a small enrollment and maintain that the question does not present a problem in view of the provisions they have made.

Several college administrators express their disapproval by listing their reasons for objecting to smoking on campus although they actually accord it tacit approval by tolerating it. Among them, we find items that are identical with those cited by colleges which do not allow smoking on campus:

1. Health hazard—both mental and physical; weakening of the nervous system.
2. Fire hazard.
3. Influence on non-smoking students.
4. Lowering dignity of womanhood.

Another group of colleges permits smoking because of its prevalence in the social life of the nation, and yet educate against it in the classroom, in informal discussions, and in studies of the problem. The following excerpts serve as typical examples of such answers:

"In a friendly discussion with the group we let them know that, while we do not frown down on smoking, we feel at the same time that it detracts from a woman's charm, complexion, vigorous nervous system, purse, but above all from the rich physical inheritance she owes her offspring. . . . To forbid it would only serve to develop sly, underhand, dishonest habits, and would create a greater desire for smoking."

"We believe that our attitude is sane—that prohibition is unwise, that it is better to sanction or tolerate it than to encourage hypocrisy or underhandedness, that it is better to provide a place on campus than to encourage students to disobey rules. Sensible talks and tactful handling of the smoking problem with a consideration of characteristics, temperaments, and personalities to be dealt with, judicious study, planning, and decisions can often effect more in discouragement of the habit altogether, or lead to a more judicious use of tobacco or recourse to its use for the stimulation they feel can be had from smoking."

"We are trying to make our girls realize:

1. That our girls should be above the habit.
2. That in giving up smoking and donating the price of cigarettes to the purchase of war stamps or comforts for brothers or friends in the service, also by spiritualizing these sacrifices, they



are helping win the war and strengthening their characters as well.

3. That some girls feel that smoking is a social gesture and that it is [merely] something to do with one's hands.

We also find that by taking little or no notice of smoking (where it is permitted) we thereby decrease the agitation and urge to smoke, and also have done away with secret smoking and breaking of rules. Our physical education instructors frown down on it, and in physical fitness classes and also in personal and community hygiene classes the problem is attacked from a health point of view."

In contrast to the attitude of the large percentage of college administrators, six approach the problem from an entirely different angle. One states that, since no moral issue is involved, the tastes of the girls and their parents' wishes are the only factors that need be considered; another maintains that the fewer taboos imposed, the easier can the matter be handled; still another comments that by limiting the number of restrictions to a minimum they have been able to solve the problem with ease; and finally, one finds that simplified legislation has operated with complete success over a period of four years. Although no question designed to elicit the length of time during which smoking has been permitted on the various college campuses was included, volunteer information shows that ten, eight, and four years of experience have established the feeling that the privilege has lessened or eliminated many related problems.

In two cases the question of smoking on campus has not been considered a problem in the general sense, and has been utilized to build up the social life of the school and the moral attitudes of the students in regard to more serious problems as indicated in the following expressions of opinion:

" . . . and it has built up the right kind of social life on campus. The girls are more content to relax here—which is what we want. . . . It has done more to make them stay on campus than any long set of regulations could ever do; cuts down 'cliques' and makes it possible for day and resident students to get to know each other [through this wide use of recreational facilities.] It gives us a much more firm and realistic platform from which to discuss the entire topic of drink. . . . Students feel that we are aware of what is going on in the world, that we are not avoiding issues, that we are willing to consider their point of view. It all reduces to a sort of trust of our judgment, and makes the build-

ing up of safeguards and of responsibilities in the matter of drink much easier. As I said previously, none of these things follows directly from the mere fact that girls smoke on campus, but the results do seem to be, indirectly at least, the dividends on our granting the lee-way about smoking."

"Not considered a problem. It is so much a part of the national, home, and social life of today that it seems best to take it as a matter of course. We have allowed it for the last ten years. The restrictions are for the safety and consideration of those who do not smoke."

Nineteen college administrators did not comment. The fact that a number of them make very adequate provision for smoking points to their cognizance of the problem and its logical solution as they see it. The general tone of these questionnaires is one of tolerance and understanding of the students' social problems.

Administrators in the colleges where smoking on campus is permitted are almost unanimously agreed that the privilege solves very definite problems for them. Some are anxious to compare their practices with those of other colleges and possibly modify or alter their regulations. A goodly number feel that the methods they are employing—as the result of careful study and planning—best care for the problem as it exists in their particular college situation. The possibility of excessive smoking as a consequence of campus conveniences has been placed under the control of deans of women or personnel officers as is expressly stated in several instances. The apparent overruling of general faculty opinion in the matter has been indicated in a number of cases.

It is interesting to note here the percentage of colleges which have handled this problem as a cooperative activity between administration, faculty, and student body in the formulation of regulations and their enforcement. Of the forty-seven colleges granting the privilege, twenty-one or approximately one-half permit the students of the college to have a voice in the decision. Three give no answer, and the remainder leave the task to one or more members of the faculty and officers of the college.

In summarizing the data on specific questions, replies show that, of the forty-seven colleges where smoking is allowed, thirty-one have a smoking room designated as such, and of this number thirteen have additional rooms or other places on campus where smoking is also permitted. Of the fifteen which provide accom-

modations other than actual smoking rooms, three have more than one such place.

The questions regarding the location of smoking accommodations elicited a variety of answers. In the thirty-one colleges which have designated smoking rooms, the location listed, according to frequency, is residence halls, combination residence and classroom building, main building, classroom building, and in one case the recreation building. The basement, first second, third, fourth floors, and the roof deck are utilized with the majority at ground and basement levels. In the fifteen colleges where one place other than a room is provided, tea rooms or houses on campus, open lodges, the senior house (as a senior privilege), a porch adjoining the dining hall, and in a number of cases the outdoor campus in restricted areas have been set apart for the use of students who smoke. Thirteen colleges listing other places or buildings in addition to the designated smoking room state that the outdoor campus, tea rooms or houses, open lodges of various types, cafeterias, and on certain occasions the gymnasium and student lounges are available for smoking. Three colleges which do not have actual smoking rooms allow smoking in several places on campus in each case.

In more than 50 per cent of the colleges smoking accommodations are accessible to students only, and in two cases the students must obtain the written permission of their parents. In one case only is specific mention made of allowing lay women teachers to share the privilege, while in another case a definite prohibition is placed upon the use of accommodations on campus by lay women faculty members. About one-sixth of the colleges place no restrictions upon whom they admit to the smoking accommodations, and the remainder specify students and guests. Several limit guests to women and one college permits "anyone using the building" to have access to the smoking accommodations.

Answers involving time when smoking is allowed and the restrictions as to hours can best be reported by indicating the range for the majority of cases where specific hours are allotted. A large percentage of colleges state that smoking rooms or other places on campus where it is permitted are open to smokers immediately after breakfast. Closing time ranges from four o'clock in the afternoon (evidently a day college) until eleven o'clock in the evening with the average at eighty-three or nine

o'clock. Several colleges do not allow smoking after the evening study classes, while others not only permit it but extend the privilege upon request when students are preparing for examinations or when social functions on campus make it desirable. A number state that smoking privileges are withheld during class hours and thus restricted to recreation, after-meal, and between-class hours. One college allows smoking only to seniors during recreation, while another college permits students to smoke after meals only.

Other restrictions were cited in a small number of cases. The answers show that no restrictions such as locking the door when smoking is not permitted are imposed in two-thirds of the cases. Of the remainder, about one-eighth find it advisable to lock the door during hours when smoking is not permitted, and several indicate that they also lock the door as a corrective measure for non-compliance with regulations. Other colleges do not lock the door at any time since regulations are student-controlled and taken care of by the honor system. In one instance the administrator stated that they had formerly locked the door but now find it more desirable to have the room accessible at all times. In regard to general restrictions, a few colleges report that smoking is not tolerated anywhere on campus except in the place or places allowed. One college views infringement of regulations with severity and imposes penalties of suspension for the first offense and expulsion for a subsequent breach. The remainder reported no restrictions.

Regarding recreational and study facilities in the smoking rooms, twenty colleges permit games, etc., twenty do not, and six did not answer the question. Several college administrators state that they have no rules in this regard, and, although they do not encourage further use of the smoking room, they tolerate it. In two instances, student lounges with recreational and study facilities adjoin the smoking rooms.

Ten college administrators answer with an unqualified "yes" that the smoking room in their colleges is located in the same building where the Blessed Sacrament is reserved. Four other administrators indicate that the same building (but in a different wing or on a different floor) houses the Blessed Sacrament. The remainder replied in the negative.

Smoking in the reception parlors, restrictions under which it is permitted, and the general practice in regard to men guests ap-



pear to be the concern not only of those colleges which have positive smoking sanctions for women but also of colleges which do not tolerate smoking. The nine colleges which permit smoking on campus and which also permit smoking in reception parlors imply by their answers that they make an exception for the guests but not for the students. Restrictions listed by all co-operating colleges indicate that at social functions on campus, men and occasionally girls are granted the privilege. Approximately half of the entire group of colleges allow men guests to smoke. However, the general impression given by the responses is against smoking except where it cannot be avoided but apparently no definite legislation is practicable in this matter.

The opinion of college administrators is unanimously opposed to smoking in the bedrooms. Comments on the restrictions merely reaffirm the negative emphasis by citing very strict prohibitions. Several go into some detail about penalties such as:

Suspension from class and from college if offense is grave,  
Campus penalty and forfeiture of social privilege by action of the Committee on Discipline, etc.

In one case the administration proposed extending the smoking privilege to the bedrooms because a new fireproof dormitory had been opened, but the Board of Student Government opposed it because of possible abuse by inveterate smokers and the danger of serious accidents.

The final items in the questionnaire are concerned with administration of the problem. Not only those colleges in which provision for smoking is made, but also a fairly large number of those prohibiting it have chosen to comment. In the latter group, the dean of students (usually with a faculty committee); committees on personnel, discipline, student welfare, and school policies; faculty, administrative, and student councils have all been cited as responsible for decisions against smoking. In four cases, student opinion entered into the decision through the student government council. In several of these cases a study was made of the problem in its application to a particular school population and a negative decision reached. Colleges which allow smoking report a variety of persons upon whom responsibility for such a decision rests. Of these, a large percentage state (in substance) that, although final sanctions depend upon officers of the administration, the actual decision results from a cooperative activity

in which faculty and student opinion is discussed and pooled in the interests of a democratic solution of the problem.

Permission to smoke is made known to women students in various ways. Faculty members at general school assemblies or in freshman orientation week meetings at the beginning of the scholastic year announce the existence of smoking accommodations on campus; student government officers are charged with the dissemination of information regarding the privilege and the attendant regulations; the names of students who have the express consent of their parents are listed on a bulletin board; and the college handbook for student use makes specific mention of the fact along with the rules and regulations controlling it. In several cases where the faculty as a whole are openly opposed to the practice, no attempt at publicizing the privilege is made. Rather, the example of other students and the usually effective "grapevine telegraph" is intended to convey to the student body at large the disapproval with which the habit is viewed. "No effort at propaganda" in any form has been effective in reducing the number of smokers in one college to only those students who "feel they must smoke." The comments in general assemblies range in content from a mere statement of the permission to smoke on campus to expressed regrets that the provision has been necessary. In one or two instances, the tone is rather one of encouragement than of disapproval.

Since no study of this type can be made without the aid of the "questioned," the investigators are indebted to the cooperating colleges for sincere statements of faculty opinion which, in addition to questionnaire data, provided so rich and authentic a source from which to draw. Direct quotations were employed when they seemed sufficiently inclusive to represent a number of responses. Obviously, many equally fine expressions of opinion could not be utilized because of the repetition involved. Each response, however, contributed to the composite picture of current practices and served a very definite purpose. If the report succeeds in presenting a graphic comparison of opinion on behalf of and in opposition to smoking on the campus, it will be due in no small measure to the generous cooperation of those college administrators who participated in the study.

SISTER MARY DOROTHA, S.S.N.D.  
NORA LE TOURNEAU.

# VERSE CHOIR ARRANGEMENT OF THE LIFE OF ST. AGNES

- In ages past in days when Rome was young,  
A maiden fair, whose feast we celebrate,  
L<sub>1</sub> The loveliest flower of Roman maidenhood,  
Joined to pure Christian love and virtue fair,  
The proud patrician name her father bore.  
Yet greater glory must accrue to her  
D<sub>1</sub> For having borne the Name of Virgin Martyr.  
Serene in virgin love and modesty  
The maiden grew, beloved by all who knew her graciousness.

- One youth there, was won by her gentleness as  
L<sub>2</sub> Well as by her form and face,  
Procus, his name, son of Symphronius, Prefect of Rome.  
L<sub>3</sub> First to Agnes' parents went the youth  
Confident in his social rank, his power, his wealth.  
L<sub>A</sub> But they seemed unimpressed. . . . The Senator knew Procus  
well.

- L<sub>1</sub> Procus now sought to find the maid alone.  
A mile from out the walls of Rome, in the Campagna  
L<sub>2</sub> Nestled in verdant grove and watered by the murmuring  
Anio,  
Was the villa of the Claudii, in  
Which secluded spot, Procus found Agnes, unguarded, and  
alone.

- D<sub>2</sub> Not wholly unknown to her, was this unwelcomed guest.  
For was he not the son of the Prefect of the Imperial city?

- L<sub>1</sub> Here in the quiet of a garden nook he urged his plea—  
L<sub>2</sub> There was no name like his in Rome, no, nor in the  
Far flung empire. . . . Wealth he offered,  
Ease, the honor of the people, countless slaves to do her  
bidding

- D<sub>2</sub> Her happiness would be his constant thought by day  
His dream by night.

- L<sub>1</sub> His love he offered . . . (what did a pagan such as he, know  
of love?)

- L<sub>2</sub> He proffered gifts—perfumes of Arabia and gems brought

To the Mart of Rome by desert caravans. . . Gifts, costly  
and rare.

D<sub>s</sub> The maiden stood silent, unmoved—At last as if inspired  
She turned to him.

Agnes "Begone, from me," she cried, "Begone, you

Light Who are but the food of death, the lure to sin, leave me.

Solo Another Lover have I, His I am by choice,

More noble far by birth than you can claim.

His dignity's divine, His wealth no man can tell,

His gifts to me His spouse are richer far than these you  
bring,

With a ring of Faith, He's pledged His troth to me.

He has adorned me with a vesture of more than earthly  
beauty,

Set thru with thread of purest gold and diamonds fair.

There is a mark upon my brow, to show that I am His.

We are united in the strongest bonds of love,

His flesh and blood He gives me for my food.

Not for all you proffer—no, not for all the world could give

Will I set aside this my Beloved, to turn one glance aside,

To Him, to Him whom the angels serve do I entrust my  
love."

Procus "But"—exclaimed Procus, rebuffed, dismayed—

Dark "By all the gods we worship here in Rome

Solo Who is this Prince so rich, so strong, so powerful?

Is not His kingdom subjected to the rule of Rome?

What rivers water His vast domain that yields wealth  
infinite?"

Agnes "His kingdom is vaster far than this Imperial Rome,

Light Beneath His sway arch-angelic choirs, Thrones, Dom-

Solo inations, Principalities

The Cherubim and Seraphim hosts—unnumbered

Haste with the speed of light to do His will.

A host no man can count, stand sentinel about His great  
white throne.

His Mother is a virgin Chaste, His spouses chaste and pure  
Whose most glorious crown is that of Virgin love.



L<sub>A</sub> Then Agnes turned and fled.

- L<sub>1</sub> Back to the palace rushed the Prefect's Son.  
 D<sub>1</sub> (The gifts were left lying on the garden turf.)  
 L<sub>A</sub> The fierce Arabian Steeds put forth their utmost speed  
 Urged on by whip and voice and lash—  
 L<sub>1</sub> At length within the courtyard the reins were tossed to  
 Slaves, who led the trembling beasts away.  
 D<sub>1</sub> Mad jealousy—frenzied envy, strove for mastery  
 Within the soul of Procus. Who was this prince?  
 D<sub>3</sub> Had he succeeded where Procus failed?  
 Full Choir What was this golden vesture, this ring of Faith?
- L<sub>1</sub> Procus was laid low with a fever and to the mad  
 Ravings of his troubled mind his sorrowing father listened.  
 L<sub>2</sub> Then formed a deep resolve to be successful where his son  
 Had failed. As humble petitioner to the Roman Senator  
 The haughty Prefect came.  
 D<sub>1</sub> He reasoned, he implored, he promised all his son had  
 proffered,  
 Yea, and more—He pleaded—a father's love he said,  
 His son was sick, the love of this fair maid he sought  
 Full Choir But for the Prefect of Imperial Rome, there was one  
 answer,  
 Only one.
- Agnes "I am espoused to Him  
 Light Whom the Angels serve,  
 Solo He has clothed me with a vesture of gold  
 And covered me with precious diamonds—  
 He has fed me with milk and honey  
 His flesh and His blood He hath given me as my food."
- D<sub>3</sub> Swift as a serpent, silent as the night,  
 A minion gained access to the Prefect's ear and whispered.  
 L<sub>2</sub> "Agnes is a Christian! A Christian!  
 Agnes is a Christian false to the gods of Rome.  
 Dangerous to the lives of the Roman people.  
 L<sub>1</sub> A Christian, a Christian, a Christian.  
 D<sub>A</sub> She has worked a magic on your son."  
 A ray of hope, the Prefect felt he had the maid within his  
 power.  
 At once Agnes was brought before his judgment seat.

- L<sub>1</sub> There the Christian maiden stood,  
 D<sub>1</sub> Unshrinking, fearless, for  
 D<sub>A</sub> "Christ will guard His own," She said.  
 "Yes, I am a Christian, unto Christ alone is  
 Light Solo My faith pledged. To Him my very heart is  
 given."
- Symphronius* "Clearly then thou art under the influence of the  
 Dark Followers of the madman crucified in Jerusalem  
 Solo Some years past by Pontius Pilate.  
 Know therefore that if thou betake thyself to the  
 Temple of Vesta, there thou mayst preserve  
 Thy virginity under the auspices of that goddess—  
 Thy life will be spared—However if thou dost persevere  
 In this mad belief contrary to the gods of Rome,  
 Then death—Nay worse than death will be thy doom.  
 A house of debauch will be Thy dwelling—  
 Remember then, thy youth, thy father's name. . . .  
 And offer sacrifice to Vesta."
- L<sub>1</sub> Softly her answer came. All heaven bent to hear  
 The strong refusal from the lips of youthful maid.
- Agnes* "I am espoused to Him whom the Angels serve,  
 Light To Him alone will I offer Sacrifice . . . I will not  
 Solo Turn from the living God to worship idols that  
 Are deaf, and dumb and lifeless."
- L<sub>2</sub> Once more the Prefect tried to shake her constancy,  
*Symphronius* "Life is fair, Agnes, the sun is bright and warm  
 Dark Remember the life of ease and honor the Vestal  
 Virgins  
 Solo Share. Offer but one grain of incense to Vesta . . .  
 Or be dragged to the place of infamy.  
 Wherefore, I repeat—save the honor of thy father's name—  
 Or suffer the ignominy of public disgrace.
- L<sub>2</sub> The Christian maiden stood silent as before.  
 D<sub>1</sub> Enraged, the Judge passed sentence.
- L<sub>2</sub> Straightway the ruffian guards made haste to  
 Carry out the order given.
- L<sub>A</sub> The Maid was publicly disrobed, but God's power  
 triumphed.

- L<sub>1</sub> For her hair, by miracle, descending veiled her modesty.  
L<sub>A</sub> Scarcely was she thrown into the den of vice until Procus  
came,  
Now knowing that the maid was at his mercy.  
L<sub>1</sub> At least so he thought.  
L<sub>2</sub> But Procus did not consider Her Unknown  
Lover—Christ.
- D<sub>1</sub> Procus entered the room  
Where Agnes knelt in Prayer, enveloped in a light of  
heavenly brightness.
- D<sub>A</sub> The youth approached—but ere he reached the kneeling  
form  
He stumbled lifeless to the ground.
- L<sub>1</sub> In answer to the pagan father's prayer, the Martyr asked  
that  
Procus be restored to life, and God's power once more was  
shown.
- D<sub>2</sub> Procus rushed out into the crowd. Proclaimed for all to  
hear. . . .
- D<sub>1</sub> "There is but one God, the Christian's God.  
D<sub>2</sub> Vain and useless are our temples,  
D<sub>A</sub> Vain our gods of bronze and stone."
- L<sub>1</sub> This apostacy of the Prefect's son was witchcraft. . . So the  
people said  
L<sub>A</sub> The Maid must die, must die.
- D<sub>1</sub> Symphronious withdrew and Aspasius condemned the  
Maiden to be burned as a sorceress . . . at once.
- L<sub>2</sub> Again God's power was manifest.  
L<sub>2</sub> The flames did her no harm.  
Baffled the angry Roman shouted in fury to a lictor  
D<sub>1</sub> To dispatch the maiden with the sword.
- D<sub>A</sub> The sacrifice was complete. . . .  
Come, thou spouse of Christ,  
L<sub>A</sub> Receive the crown which the Lord hath prepared  
For whose love thou didst shed thy blood.

D    \*"Martyr of God, whose strength was steeled  
     To follow close God's only Son,  
     Well didst thou brave thy battlefield  
     And well thy heavenly bliss was won!

A    Now join thy prayers with ours who pray  
     That God may pardon us, and bless  
     For prayer keeps evil's plague away,  
     And draws from life its weariness.

D<sub>1</sub>   Long, long ago, were loosed the chains  
     That held thy body once in thrall;

D    For us how many a bond remains  
     O love of God release us all.

Full Choir   All praise to God the Father be,  
             All praise to Thee, Eternal Son,  
             All praise, O Holy Ghost, to Thee,  
             While never-ending ages run.

Amen.

Material used in *Verse Choir Arrangement* taken from *Life of St. Agnes*  
—By the Rt. Rev. Abbot Smith C.R.L. Arranged by Sister Mary Andrew,  
O.S.B.

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\* *Hymn from Lauds*—Translation by Percy Dearmer.



## EDUCATIONAL NOTES

### UNITING TO BUILD FOUNDATIONS FOR PEACE

The minimum requirements of a peace which Christians can indorse as being fair to all men are set forth in "A Statement of a Just Peace," made public by the Department of Social Action of the National Catholic Welfare Conference. The statement is the basis for the American Education Week Program issued by the N.C.W.C. Department of Education for use in Catholic schools, November 7 to 13.

It is an identical statement giving seven basic principles of peace signed by Catholic Archbishops, Bishops, priests and laymen, by prominent rabbis and laymen of the Jewish faith, and by prominent leaders, clerical and lay, of the Protestant communions. Each group has prefaced the statement with a special introduction of its own.

This is said to be the first time in the history of the United States that Catholics, Protestants and Jews have issued an identical statement on basic principles of a world peace.

The preamble to the statement as issued by the N.C.W.C. Department of Social Action says:

We present for the consideration of all men of good will the following postulates of a just peace as embodying the principles of the moral law and their prime applications to world problems of our day. To our mind they express the minimum requirements of a peace which Christians can indorse as fair to all men. They are the foundation on which Catholics in a free world can work from deep motives of Christian justice and charity for the building of a better social order.

Announcement of "A Statement on a Just Peace" has come simultaneously from the N.C.W.C. Department of Social Action, the Federal Council of the Churches of Christ in America, and the Synagogue Council of America.

The statement proper, and the part in which it is identical in all three announcements, is as follows:

1. *The moral law must govern world society.* The organization of a just peace depends upon practical recognition of the fact that not only individuals but nations, states and international society are subject to the sovereignty of God and to the moral law which comes from God.

2. *The rights of the individual must be assured.* The dignity

of the human person as the image of God must be set forth in all its essential implications in an international declaration of rights and be vindicated by the positive action of national governments and international organization. States as well as individuals must repudiate racial, religious, or other discrimination in violation of those rights.

3. *The rights of oppressed, weak or colonial peoples must be protected.* The rights of all peoples, large and small, subject to the good of the organized world community, must be safeguarded within the framework of collective security. The progress of undeveloped, colonial, or oppressed peoples toward political responsibility must be the object of international concern.

4. *The rights of minorities must be secured.* National governments and international organization must respect and guarantee the rights of ethnic, religious, and cultural minorities to economic livelihood, to equal opportunity for educational and cultural development, and to political equality.

5. *International machinery to maintain peace with justice must be organized.* An enduring peace requires the organization of international institutions which will (a) develop a body of international law, (b) guarantee the faithful fulfillment of international obligations, and revise them when necessary, (c) assure collective security by drastic limitation and continuing control of armaments, compulsory arbitration and adjudication of controversies, and the use when necessary of adequate sanctions to enforce the law.

6. *International economic cooperation must be developed.* International economic collaboration to assist all states to provide an adequate standard of living for their citizens must replace the present economic monopoly and exploitation of natural resources by privileged groups and states.

7. *A just social order within each state must be achieved.* Since the harmony and well being of the world community are intimately bound up with the internal equilibrium and social order of the individual states, steps must be taken to provide for the security of the family, the collaboration of all groups and classes in the interest of the common good, a standard of living adequate for self-development and family life, decent conditions of work, and participation by labor in decisions affecting its welfare.

#### INAUGURATION OF MONSIGNOR MCCORMICK NOVEMBER 9

The formal inauguration of the Rt. Rev. Magr. Patrick J. McCormick as Rector of Catholic University of America will be held the afternoon of November 9, according to an announcement by university authorities. The inauguration has been timed to be held when members of the Hierarchy will be in Washington

for the fall meeting of the Board of Trustees of the University.

The ceremonies, which will take place in the university gymnasium will be attended by dignatories of the Church, diplomats, members of the executive, judicial and legislative branches of the Government, the faculty, delegates from other scholastic institutions, and alumni and students.

Arrangements for the ceremonies are being made by a committee headed by the Rt. Rev. Msgr. Edward B. Jordan, Vice Rector of the university. Other members of the committee are the Rt. Rev. Francesco Lardon, the Rev. Dr. James Magner, Dr. Roy J. Deferrari, Dr. Martin R. P. McGuire, the Rev. Dr. Ignatius Smith, O.P., the Rev. Dr. A. K. Ziegler, Dr. Herbert Wright, the Rev. Dr. Jerome D. Hannan, and Emmet Dougherty.

The appointment of Monsignor McCormick as Rector by Pope Pius XII was announced on April 28, 1943. The term of office is for five years. The new rector is the university's oldest priest in point of service, having joined the staff as instructor in 1910. In 1914 he was advanced to associate professor in education; then full professor and head of the Department of Education. He was appointed Vice Rector in May, 1936, and has served twice as Acting Rector, first from August, 1935, to March 1936, and then following the death of the late Bishop Joseph M. Corrigan in June of last year. He is the first alumnus of Catholic University to be elevated to the rectorship.

#### NEW RESEARCH UNITS AT INSTITUTUM DIVI THOMAE

Equipped with laboratories to be used in a quest for new uses for surplus farm products, two new units of the fast-growing Institutum Divi Thomae, archdiocesan school of higher scientific research, Cincinnati, have been opened—one in New Jersey and in other in Burketteville, Ohio, it has been announced.

The announcement of the new units' openings was made by the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, at the Institutum's fourth annual conference, called to formulate plans for research to be followed by the main laboratories and in the marine laboratory at Palm Beach, Fla., and related problems to be undertaken at the 13 other units of the school.

Dr. George Speri Sperti, director of the Institutum, reported that the research center is using 95 per cent of its facilities to

aid in the war effort, but that post-war plans are being given close attention.

Various papers read at the conference revealed:

Dr. William Beck, S.M., and the Rev. Cornelius Jansen are progressing rapidly at the Florida marine laboratory in the quest for agar to replace the supply cut off by the Japanese invasion of the Pacific area.

In the field of malaria control, Dr. Eileen W. Macfarlane, a geneticist who has been with the Institutum since June, offered to become a sort of human guinea pig for testing anti-malaria drugs. Dr. MacFarlane said she had the disease twice and had no fear of contracting it through germ injection.

Dr. Alfred Lonsing, a Brother of Mary, detailed the discovery of a substitute more potent than quinine for treatment of malaria.

Dr. Elton S. Cook, assistant director, revealed discovery of a new substance, or substances, which may be a new member of the vitamin B complex group which could be demonstrated in the growth of yeast.

Dr. Leo Nutini, head of the department of medicine, told of the prevention of peritonitis through use of beef spleen. Dr. D. Olan Meeker, of New York, discussed the possibilities of skin banks along the present line of blood banks.

#### SELECTIVE SERVICE SCHOOL PROGRAM

A nation-wide program to supply the armed forces' induction stations with information bearing on the physical and mental health records of registrants was announced recently by the Selective Service Bureau of the War Manpower Commission.

Information will be accumulated from several sources by medical field agents who are to be attached to each local board and will include reports of school performance, work records, health history, and social adjustment of registrants in their civilian life.

With detailed information on every registrant's background furnished by Selective Service, the armed forces' examining physicians will be enabled to determine with a greater degree of accuracy the individual's qualifications for service. Therefore, it is expected that a substantial number of men who might otherwise be rejected will be found acceptable for service if their rec-



ords do not show positive cause for rejection. Also the information is expected to assist induction stations in curtailing acceptance of men not physically or mentally qualified for duty in the military establishment and so will help to protect the individual as well as the interests of the nation.

In the development of the program the secondary school systems as well as state and county health, welfare, and social organizations are expected to cooperate with Selective Service in obtaining the desired information.

Local boards will be directly responsible for assembling pertinent information concerning the medical and social history of registrants through their medical field agents and the sources available to them. To implement the information they now obtain, a medical survey has been adopted which will be divided into two phases: (1) the securing of additional medical and social histories on registrants classified, or about to be classified into a class immediately available for service, and (2) the securing of educational histories from secondary schools.

As to the procedure for obtaining educational histories. Selective Service said that a cooperative school program had been formulated whereby secondary schools will provide educational histories on (1) potential registrants who are about to be graduated or who leave school for other reasons, and (2) registrants classified or about to be classified into a class immediately available for service.

#### THE FAMILY ROSARY

The following is an excerpt from a report prepared by Rev. Patrick Payton, C.S.C., 923 Madison Avenue, Albany, N. Y., who has devoted a year and a half to the spread of the Family Rosary:

It was to provide families with a possible and easy but effective means of combating the evils that now beset the American home, and to provide the young people of those homes with a weapon of selfdefense against the temptations with which they are now faced that a nationwide campaign to restore the Family Rosary was inaugurated in January, 1942. The circumstances were favorable. The great hope of success, after the blessing of God and Mary, was the fact that the love of families for their absent loved ones in the armed forces would be great enough to overcome the thousand objections that the Modern Age and the

Spirit of the World would bring up against the restoration of the Family Rosary in homes. The plan for realizing it was to elicit the support of the leaders of the country, ecclesiastical and lay. This has been done. On November 21, 1942, letters were sent out to the Bishops; on December 8, 1942, letters were sent to the Presidents of the National Lay Organizations, and on February 11, 1943, letters were sent to the 12,500 pastors throughout the country.

The information gathered on Family Rosary activities as a result of these and other letters has been so great that one can hardly doubt that God and Mary are blessing the work of restoring the Family Rosary. One of the great encouraging results is the agreement of leaders throughout the country—ecclesiastical and lay—as to the opportunities of the restoration of the Family Rosary, the necessity of it, and their willingness to be more than sympathizers. They wanted to become promoters of the Family Rosary, if they were not apostles already. On the other hand, the response of families—who, after all, will have the last word to say about the success of the campaign—in different parts of the country gives good ground for the hope that the Family Rosary can come back to the homes of our country and will come back if we devote ourselves wholeheartedly to it.

Bishops, in their efforts to bring back the Family Rosary, have written pastorals, editorials, and have preached on it. They have made suggestions for radio broadcasts on the Rosary which would make it easy for families to get down on their knees and unite with these broadcasts. They have put into effect definite campaigns to promote it in their dioceses. They have asked for and promised prayers for the success of the campaign.

#### INSTITUTE ON THE ELEMENTARY SCHOOL LIBRARY

At the Catholic University of America, on June 27, 28, and 29, 1944, there will be held the first Catholic Institute for the Organization of Elementary School Libraries. The Institute will be held under the auspices and under the direction of the Department of Library Science of the University. Doctor Francis A. Mullin, Director of the Department of Library Science, has appointed Miss Mary Kiely in charge of the program of the Institute.

The approach is planned for practicality with a three-dimensional foundation. On each day there will be discussed and presented, in the following order, these fundamental problems of the whole: First day—Organizing the School Library; second day—Using of Available Resources; third day—Promotion of Reading.

Librarians and educators, clergy, religious and laity, from

all sections of our United States, will be present at the Catholic University at Washington in June for this three-day Seminar. A printed brochure of addresses sent in advance by library leaders will be available at the Institute for a nominal price and will be mailed upon request to those unable to attend.

The significance of this three-day discussion is important to the Catholic elementary schools struggling to cope properly with the developing problem of the school and classroom library. It brings to the fore a national, professional unit of the educational sphere that is just far enough outside the strictly pedagogical field to constitute a thorny project with school superintendents and pastors in charge of parish schools. To date its solution has been met by individual effort and method, or not at all. Libraries in elementary schools are just beginning to emerge, in these United States, in both public and parochial schools, as an important part of elementary school curricula. And in the Catholic school whoever puts in a library has of necessity to make this addition to the curricula serve not only general educational needs and reading purposes, but the specific traditional Catholic needs as well. Such an Institute as is being planned at Catholic University for June is a valuable contribution and an important clearinghouse of criteria for elementary school teachers and librarians, and those in charge of them.

The speakers are being recruited from among the experienced authorities in this field. They are being drawn from the American Library Association and the Catholic Library Association. Since the speakers will represent various sections of the country, there will be provided for the discussions not only national phases of this reading and school library movement but local phases. And for the first time we shall have frank, professional, practical presentation of the difficulties Catholics face in commencing their elementary school libraries, the aids now available, the aids that must be developed, the standards that must be crystallized.

The Department of Library Science has planned a valuable contribution. It marks a beginning. How important a beginning we cannot begin to realize for some years yet. But we can estimate it as great, for we know how we have needed it. We know how seriously we have felt its lack up to now.

MARY KIELY.

## BISHOP DUFFY ON METHODS TO COMBAT JUVENILE DELINQUENCY

Tracing the source of juvenile delinquency to the failure of parents in meeting "their sacred obligations," the Most Rev. John A. Duffy, Bishop of Buffalo, urged community cooperation and a careful vigil over the motion picture attendance of children among practical suggestions for curbing growing crime in the very young.

Bishop Duffy's suggestions were printed in a symposium of leading religious leaders in the Buffalo area, published in the *Courier-Express*. Bishop Duffy asserted: "Common consent has placed responsibility for the moral failure of the children where it rightly belongs, upon the failure of parents in meeting their sacred obligations."

He declared the reopening of schools should not afford an excuse for parents to attempt shifting responsibility to the teacher and consequently slacken home training. Use of leisure time of the children is a problem which parents are duty-bound to tackle, Bishop Duffy declared, and parents must be quick to trace unusual act and attitude to their exciting cause. The prelate declared that the "chief offending cause is the modern motion picture" and that parents should use extreme caution in the types of pictures they permit their children to attend and not permit them to go to the movies too often.

"Community action is necessary to combat the potential menace to the moral habits and thinking of our children," Bishop Duffy said, "Mothers, and fathers, also, regardless of creed, race or color, must meet together and agree upon standards and regulations which will hold for all children of that neighborhood."

In summarizing, Bishop Duffy asserted that the "constructive suggestion is that cooperative endeavor, in a given section, would go far towards establishing a standard of conduct that children would willingly accept." He reminded fathers that while the emphasis has been placed on mothers engaged in war work as a contributing factor to the delinquency, the responsibility of home training rests equally on both parents.

"Delinquency, at least in its beginning, is a neighborhood problem. Its solution depends largely first on cooperation and mutual assistance of parents in guiding the conduct of their own children and secondly on the cooperation of neighbors, parish Holy Name Societies, men's and women's clubs, parent-teacher association



and groups of men and women in setting up standards of conduct and guidance regarding the movies and the type of magazine sold in their area," Bishop Duffy stated.

**BALLET TO OPEN CHILDREN'S THEATRE SEASON; EDWIN STRAWBRIDGE AT NATIONAL THEATRE SATURDAY MORNING, NOV. 27**

The Clare Tree Major Children's Theatre of New York series will open at the National Theatre on Saturday morning, November 27, at 10:30 o'clock, with a presentation of Edwin Strawbridge's "United Nations Ballet."

The Ballet will be followed by "Cinderella," Tuesday after Christmas, December 28. Other attractions in the series of six, one a month throughout the winter, will be John Ruskin's "King of the Golden River" and "Five Little Peppers."

The Children's Museum of Washington will again sponsor the series, and reservations should be made now for the season. Orders for single plays will not be taken until nearer the time of the plays. Reservations can be made by mail or telephone, Emerson 4456, or by personal visit to the Children's Museum of Washington, Villa Rosa, 4215 Massachusetts Avenue, N.W., Washington, D. C. The Museum is open to the public Tuesday through Friday from 3:00 to 5:30, on Saturday from 11:00 to 5:00, and on Sunday from 3:00 to 5:00. It is reached by the N2 bus, Wisconsin and Fessenden or Wesley Heights. The nearest stop is Ward Circle.

**THE HIERARCHY OF ENGLAND AND WALES ON EDUCATION PROPOSALS**

The Hierarchy of England and Wales met in London and issued, September 1st, the following declaration on the schools question:—

Now that the White Paper on Educational Reconstruction is before us we wish once again to state the Catholic position.

Not only as good citizens, but also as loyal upholders of the Catholic tradition, we desire to be in the forefront of educational progress. We therefore welcome the bold and comprehensive scheme of reconstruction described in the White Paper. But we regret to find that according to its provisions we shall still be penalized for our conscientious convictions. We readily grant that an effort has been made to mitigate the injustice under which we have suffered in the past. The provisions of the 1936

Act are to be revived; revised proposals will be permissible in certain conditions; a 50 per cent grant from the Exchequer will be available for alterations and improvements to our schools, including the rebuilding of a school in appropriate circumstances; and the same maintenance costs already enjoyed by elementary schools will be available for our secondary schools under prescribed conditions. There is also a promise of much needed aid for transport.

In spite of all that, which we gratefully acknowledge, we see in the White Paper a threat to the existence of our school. Not for an instant do we suggest that those responsible for the forthcoming Bill would deliberately put us in such a position of danger; our contention is that they have not safeguarded us against it.

We have used the ugly word "penalized," and we hasten to justify it. Catholics are under statutory obligation to send their children to school. It is against their conscience to send them to any but Catholic schools. But in order to have Catholic schools they must, in addition to the rates which they pay, make a further contribution to the cost of education. As the late Cardinal Hinsley wrote: "While continuing within the national system our schools should receive equal treatment with other schools, since the general demand now is that there be 'equal opportunity for all.' No equal opportunity will exist for a minority who are saddled with extra and crushing financial burdens because of their definite religious convictions and because they cannot accept a syllabus of religious instruction agreeable to the many." (Letter to *The Times*, October 31, 1942.)

Catholics have borne these crushing financial burdens for many years and had hoped for relief in the future. For there is a limit to endurance. We have had experience of school building. We know the progressive nature of the demands of the Board of Education. We are in the best position to know the resources of the Catholic body. And it is our considered conviction that the demands foreshadowed in the White Paper would impose an intolerable burden on our people.

For many months we have been in negotiation with the Board of Education. The negotiations have, at the request of the President of the Board, been treated as strictly confidential until the publication of the White Paper. We wish now to make

it clear that at no stage have we agreed to the financial conditions now made public. During the protracted negotiations to which we have referred we made one essential demand: that the parents of Catholic children should be given full right to education for their children in schools to which they could send them with a good conscience and without the imposition of intolerable financial penalties. We have made it clear to the Board that we are not indissolubly wedded to all our managerial rights; that we are prepared for honourable and reasonable agreements; that a way could be found whereby we could with security surrender the right to the appointment of teachers. We protest that a just and acceptable solution could and should have been found.

We have made, from time to time, various constructive proposals, among which are the following:—(1) That the Scottish system, with suitable adjustments, could be applied to Catholic schools; or (2) that for new schools we should be aided by a State loan free of interest; or (3) that in order to remove our anxieties concerning the uncertainties of the future, our liability should be limited to a fixed maximum price per school place. We now wish it to be known that we are prepared for equitable negotiations regarding Catholic schools in single-school areas.

Our people will stand united and determined in what to them is a matter of life and death. They must use every available means to make the justice of their claims widely known and completely understood. We trust that before the Education Bill is tabled, before it is too late to prevent disunity and contention among the people of England and Wales, an equitable arrangement will be sought and reached.

The statement is signed by the following:—

- \* Richard, Archbishop of Liverpool.
- \* Thomas, Archbishop of Birmingham.
- \* Michael, Archbishop of Cardiff.
- \* Peter, Bishop of Southwark.
- \* Arthur, Bishop of Brentwood.
- \* Thomas, Bishop of Middlesbrough.
- \* John, Bishop of Plymouth.
- \* William, Bishop of Clifton.
- \* Ambrose, Bishop of Shrewsbury.
- \* Henry, Bishop of Leeds.

- \* Joseph, Bishop of Hexham and Newcastle.
- \* Thomas, Bishop of Lancaster.
- \* Henry, Bishop of Salford.
- \* Thomas, Bishop of Northampton.
- \* Daniel, Bishop of Menevia.
- \* John, Bishop of Portsmouth.
- \* Edward Myers, Vicar-Capitular of Westminster.  
Charles Payne, Vicar-Capitular of Nottingham.

#### SURVEY OF THE FIELD

Parochial and private school students, as well as public school pupils, may receive free meals in Massachusetts under the Federal Food Distribution Administration program for schools, according to a ruling by Attorney General Robert T. Bushnell. Mr. Bushnell decided providing meals to parochial and private school students was not contrary to the anti-aid amendment of the state constitution, which prohibits the use of state funds for institutions not publicly owned and under exclusive state control. The Federal food agency has agreed to reimburse parochial and private schools for the cost of meals served to their students, transmitting the funds through the State Departments of Education and Public Welfare. . . . California's new law providing for the right of students to be absent from public schools while receiving religious instruction has been interpreted for the benefit of the State Board of Education by Attorney Robert W. Kenny. "This law," he states, "provides that children may be excused to receive religious instruction, but it does not give the schools the right to decide what type, manner or place, or whether religious or moral instruction will be given." Mr. Kenny points out that while schools are obliged, under the measure, to excuse a student for the purpose of receiving instruction, the sum allotted by the state for the child's education is to be legally deducted for the periods excused. . . . Loyola University School of Medicine, Chicago, is doing something about "civilian student finances," it was learned when officials announced that a plan had been started to aid medical students who for one reason or another have not been accepted by the armed forces. Trainees of the Army and Navy have agreed to establish a loan fund for civilian students, and more than 95 per cent of the "meds" enrolled in the Army Specialized Training program have



volunteered to contribute two dollars each month. It is estimated that the income will approximate a \$200,000 trust fund earning 3 per cent interest. The funds will be used to pay tuition and to make available cash loans to civilians in the medical school who because of the accelerated war program find it impossible to aid themselves by part-time work. . . . Dr. William N. Cogan, 87, who has died at the Naval Medical Center in Bethesda, Md., was the founder and dean emeritus of Georgetown University's dental department and also the founder of the U. S. Navy's dental corps. A native of Washington, Dr. Cogan was an alumnus of Mount St. Mary's College and the old Columbian University, now George Washington University. He founded the Georgetown dental department in 1901 when he merged a private school of his own with the college. At the request of the Navy, he took a leave of absence from the university in 1912 and founded the naval dental corps. He served as its commander through World War I. After the war, he returned to the university and served as dean until his retirement in 1935. . . . The new Catholic Student Center for the students of the State University of Iowa, at Iowa City, will be served by Benedictine Fathers, the Rev. Bonaventure Schwinn, O.S.B., and the Rev. Mark Merwick, O.S.B. Besides being a recreational center for the students and a residence for the two Benedictine Fathers, the new Student Center will have its own chapel dedicated to St. Thomas More. The Benedictine Fathers will have charge of the Newman Club, care for the students of the university, the military students on the campus, the nurses and patients of the University Hospital, and will act as spiritual directors for the Diocesan Council of Catholic Women, part sponsors for the new project, which will succeed the Catholic Foundation. . . . To accommodate students who have been unable to find suitable living quarters, Rosary College, River Forest, Ill., has leased a large home five blocks from the college for the use of upper-classmen. The home provides rooms, study halls, and a chapel. Twenty-six students have moved into these quarters. Two sisters will live with the students. . . . As the funeral cortege of Patrolman John J. Brophy, Jr., passed the crossing at which he had stood guard to protect the school children for the past 14 years, 600 pupils of Our Lady Queen of Martyrs school, Forest Hills, N. Y., stood silently at attention in

memory of a deeply mourned friend. Patrolman Brophy, who was 45 years old, was known to every child for his warning, "Heads up, young feller!" as the boys and girls crossed the intersection on their way to and from school. A fervent Catholic, he frequently served the early Masses. . . . Not only did she enrich her own spiritual life, but she exercised a "vast authority over the minds and hearts of all those who were moved by her example," the Rt. Rev. Msgr. John A. Ryan, Director of the N.C.W.C. Department of Social Action, said at the funeral of Miss Agnes G. Regan, Assistant Director of the National Catholic School of Social Service and former Executive Secretary of the National Council of Catholic Women. Miss Regan, who was one of the foremost Catholic women of the United States, died at the National Catholic School of Social Service, Washington, September 30. She had devoted all of her time to the affairs of the school since her retirement in 1941 as Executive Secretary of the N.C.C.W. The Rt. Rev. Msgr. Michael J. Ready, General Secretary of the National Catholic Welfare Conference, was celebrant of the Solemn Mass of Requiem in St. Matthew's Cathedral. The Rev. Dr. Lucian L. Lauerman, Director of the National Catholic School of Social Service, was Deacon, and the Rev. R. A. McGowan, Assistant Director of the N.C.W.C. Department of Social Action, was Sub Deacon. The Rev. Father John of the Cross, O. Carm., was a master of ceremonies. Burial was in Miss Regan's native city of San Francisco, following a Pontifical Mass of Requiem of which the Most Rev. John J. Mitty, Archbishop of San Francisco, was celebrant in the Cathedral of St. Mary, Friday, October 8. . . . Certificates of Award are presented by the War Department to the churches, schools and organizations throughout the country from which clergymen enter The Chaplain Corps. Recognition of the sacrifices made by civilian communities is in the form of an impressive certificate, suitable for framing, which is presented to the church or churches from which the chaplain entered the Army.

## REVIEWS AND NOTICES

**Honorary Degrees, a Survey of Their Use and Abuse**, by Stephen Edward Epler. American Council on Public Affairs, Washington, 1943. Pp. 224. Paper bound.

Honorary degrees have long been defended and condemned, approved and ridiculed, but Dean Epler of the Southern Oregon College of Education has offered the first systematic, detailed study of these degrees as conferred by such typical institutions as Harvard, Columbia, Smith, North Carolina, Wisconsin, California, and Nebraska with frequent references to other colleges and with stress on the colonial period and the decades following the years 1830, 1870, 1907, and 1919. His study is based upon college publications, *Who's Who in America*, the *Dictionary of American Biography*, and questionnaires filled in by academic administrators. The study is so detailed with figures, names, dates, and a varied array of degrees that its organization is a bit confused with continuous violations of chronology. The reading is tedious, but this is due to the enormous amount of information packed between the covers at the cost of great laboriousness on the part of the researcher. Across the pages moves a cavalcade of seekers of honors in the way of preachers, publicans, politicians, promoters, bosses, magnates, and academic foremen. College presidents can almost be seen with tin-cups bartering in the market place. The author is factual rather than satirical as a clever journalist might be and as some cartoonists have been.

The colonial showing was exceptionally good except for an occasional honorary A.B. and the M.A. ad eundem as in England. Harvard honors went to preaching-teachers and an occasional magistrate—only 24 in 140 years. Princeton's first two honorary doctors (1769) included the Loyalist Galloway. Yale gave two doctorates, including an M.D. in 1723, at the gentleman's request which critics described as *Multum Donavit*. Honorary degrees in medicine were given until the American Medical Association (founded in 1846) won its long campaign against the practice. During the Revolutionary era, Harvard gave degrees to Lafayette, two French envoys, Washington, and a patriot or two, while King's College had honored the Tory Tryon. In 1805, Columbia gave an honorary degree to McNeven, the famous Irish rebel, whose diploma from the University of

Vienna had been lost in the revolutionary turmoil of Europe.

In the period before the Civil War, the college presidents traded degrees with each other. The presidents of the United States were honored by Harvard though Quincy Adams stoutly opposed a doctorate for Jackson. Thereafter no New England college so honored a president until Bowdoin gave an LL.D. to Alumnus Pierce. Harvard held off until Grant's time. The presidents were sufficiently honored by colleges of their own localities. As for the D.D., the *New York Chronicle*, a Baptist organ, spoke editorially (1857):

It is an assumption of worldly honor and distinction by certain members who, as a class make a point of disparaging worldly honor and distinction . . . and yet if the real opinions of clergymen about titles are to be estimated by their acquisition of titles, one of the most prominent objects of their lives must be the gaining by any means . . . the dearly coveted Doctor of Divinity.

Bishop Onderdonk obtained a Columbian degree for Bishop Levi S. Ives, son-in-law of Bishop Hobart, which that divine brought into the Catholic Church with him (1852). Columbia in the decade following 1830 gave a single Catholic an LL.D., that is Judge William Gaston of North Carolina, Georgetown's first student and a graduate of Princeton. In the pre-Civil War era politicians, usually Whigs, and lawyers jostled educators and ministers as willing recipients of academic honors.

For over forty years there was a fight against the grant of Ph.D.'s honoris causa, with the result that few recognized colleges donated this degree after 1900. Smaller institutions might not be able to compete in physical and intellectual resources, but they could meet large school competition in the award of the various doctorates. As early as 1867, Daniel Gilman in his campaign against honorary degrees insisted in the *Nation* that: "If a man is made a doctor of laws, the public has a right to know whether it means he has fought a battle, or is on the right side in politics, or is the donor to the extent of five thousand dollars and upwards." Theodore Woolsey of Yale continued the fight against honorary degrees which so destroyed the value of earned degrees in the public mind and even in academic circles. Indeed colleges had to invent new degrees for scholars in the field. In the long run the educational reviews and associations were successful especially as they commenced to publicize the institutions which



gave an honorary Ph.D. Some prominent professors were rather embarrassed.

The influence of big business on degrees makes instructive reading. Some 200 different styled honorary degrees were given to about 50,000 persons from 1870-1939. A tendency seems to be marked to make the Sc.D. an earned degree and to leave the Litt.D. and the LL.D. honorary. Ed.D. is both earned and honorary. Thus confusion still prevails. Not until the late 1920's were women in any numbers honored with higher degrees for cause. A recent study affirms that there is little connection between scholarship and the reception of honorary degrees by college presidents. Prominent and powerful political and business figures acquired a whole collection of degrees. President Hoover is credited with 52; President Roosevelt had only 26 in 1941: President Butler of Columbia has some 35 or more; Count von Bernstorff was honored by ten universities, though some of them withdrew their degrees in 1918. In their whole history up to 1900, Dr. Epler figures that the seven institutions of his study gave only one American Catholic and no Jew an honorary doctorate (p. 91). Only 11 Catholics were honored by the seven institutions in all the periods studied, and of these 8, including Governor Smith, were from Columbia in 1919-1928 (p. 91). Or again, for the years prior to 1900, he observes that, "The strength of the Protestant tradition . . . is shown by the fact that in all of these institutions every recipient whose church membership was found was a Protestant." This is not strange in view of the then virtual exclusion of non-Protestants from boards of trustees and permanent faculties.

Republicans as representatives of big business were more frequent recipients than Democrats. Heads of the great educational foundations were not overlooked. Officials of the General Educational Board and the Rockefeller Foundation are not permitted to accept honorary degrees. There were some recipients for whom colleges must blush, but Princeton's citation of President Harding before the scandals broke is worthy of quotation:

Our people are one in honoring his readiness to seek the best advice . . . his capable handling of complicated difficulties . . . and self-effacing modesty. The sweeping away of extravagant waste . . . shows him a master in finance. . . . He stands in the tradition of Lincoln, a man of the people . . . heeding the will of the people and the need of the world.

Not infrequently honorary degrees followed large donations. After all, trustees are men of large affairs and often prospective benefactors who have kept faculties reasonable conservative. Few top-flight economic royalists have died without being honored by somebody's alma mater. Francis Lieber once intimated that a general should be made a Doctor of Canon Law.

Since 1929, there has been little change except more degrees to foreigners especially of Latin America. Again the author stresses the fact that only three-tenths of one per cent of the degrees from Protestant colleges went to Catholics while one honorary degree in five was given by Catholic colleges to Protestants. Jews received few degrees from any group. Catholic institutions gave the smallest percentage of degrees to their own faculty members. Catholic and public institutions showed the greatest respect for lawyers and politicians. Farm, labor, and military groups were almost overlooked. Aside from those given by women's colleges, only one in twenty degrees went to women. Unaccredited colleges gave almost twice as high a percentage as accredited colleges to ministers. A number of pages indicate how recipients are chosen and for what reasons on the basis of replies from college presidents some of whom were quite candid or possibly imprudent.

Other questionnaires indicated that few labor leaders are chosen or farm and Grange promoters, though they have done much for agricultural colleges. Some industrial leaders wrote disparaging of degrees for anticipated donations and bequests. One referred to the old line. "Most colleges get rich by degrees." Editors have shrieked in criticism when a boss or a boss' man has been selected by a self-advertising institution for the doctorate or when a college honored a man shortly before his indictment. More unfortunate was the institution if the depression made him insolvent. The vox populi condemned the racket, but it must be remembered that the worst degrees were the most widely publicized and that the great bulk of honorary degrees did honor merit or at least success as the decade understood it.

The author offers as a summary recommendations with which most readers will agree but which few colleges will follow.

RICHARD J. PURCELL.

## Books Received

## Educational

Eells, Walter Crosby: *Success of Transferring Graduates of Junior College Terminal Curricula*. Washington, D. C.: American Association of Junior Colleges. Pp. 28. Price, \$0.25.

Orleans, Jacob S., and Saxe, Emanuel: *An Analysis of the Arithmetic Knowledge of High School Pupils*. New York: The School of Education, The College of the City of New York. Pp. 144.

## Textbooks

Averill, Lawrence A., Ph.D.: *Introductory Psychology*. New York: the Macmillan Company. Pp. 564. Price, \$2.20.

Fenton, Norman: *Mental Hygiene in School Practice*. Stanford University, California; Stanford University Press. Pp. 455. Price, \$4.00.

Hospy, Rev. Thomas J.: *Small Talks for Small People*. Milwaukee: Bruce Pub. Co. Pp. 136. Price, \$1.75.

Kelly, Mary G., and Marie, Sister Blanche: *Early American Life*. American Life: A Series of Histories for Catholic Schools. New York: Ginn and Company. Pp. 414. Price, \$1.28.

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